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INSTRUCTIONS

IN THE

FAITH AND MORALITY

OF

THE CATHOLIC CHURCH ;

Adapted to the Use both of

CHILDREN AND ADULTS.

**COMPILED FROM THE WORKS OF THE MOST APPROVED
CATHOLIC WRITERS,**

BY THE

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PREFACE.



THE zeal and learning of so many catholic writers having already furnished the public with a long list of books of religious instruction, the compiler of the present treatise feels himself called upon to state his reasons for offering it to their notice. Far be it from him to wish, or to think that he is able, to derogate from the merit which public approbation proves those works to possess. But the object of this treatise is somewhat different from theirs;—viz. the instruction of children in general, and of adults amongst the poor, whose religious education has been neglected in their earlier years. To obtain this two-fold object, the writer conceives that simplicity of language and conciseness should be particularly regarded—simplicity of language, in order that it may be the more easily understood—and conciseness, because prolixity would greatly tend to bewilder, and would also put the work beyond the reach of, those for whom it is designed. Now, amongst the many works already before the public, the compiler is of opinion, that there is not one calculated to answer these two ends; not that he supposes the author of any of them to

have been incapable of effecting what he has attempted, but that none of them have had his objects precisely in view.

Having thus stated the motives which have induced him to write, his next duty is to develop his plan; and in this he presumes that he may lay claim to originality. Most books of instruction already in the hands of the public are in the form of question and answer, a form, undoubtedly, of all others the most simple, but in one respect liable, he conceives, to a serious objection. There is, perhaps, no child of common parts, that has attained its seventh year, that might not in the space of three or four months be taught to answer every question in the catechism; and yet, from merely having been taught to answer the several questions, it would have acquired little or no idea of the truths and duties of religion. The reason of this is, because the catechetical form merely calls for the exercise of the *will* and *memory*, without exacting any thing from the *understanding*. Children, even of three or four years of age, possess memories as retentive of what they learn, as do the generality of adults, whereas they are almost incapable of religious instruction, because they have but little judgment or understanding: hence it is only in proportion to the advances which they make in understanding that they acquire capacity for instruction: when they have attained a partial use of judgment or reason, they are capable of understanding the principles and duties

of religion to a partial extent; when they have arrived to the full use of reason, they are capable of complete instruction. A nearly similar mode of reasoning is applicable to adults, whose minds have never been introduced into the field of religion. Now, as it can be of little service to a person to have his memory charged with a form of words which is not understood, the compiler has adopted a plan, which, whilst it retains the familiar form of question, calls forth the exercise of the judgment. By this means a child or other person, with due application, will always acquire a degree of real knowledge proportioned to his capacity. The plan is, first, to expound the principles of the faith and morality of the catholic church, in an easy and familiar style; and, at the end, to subjoin a series of questions, with numerical references to the chapter and paragraph where the answer to each is to be found. These answers are very easy to be discovered, yet necessarily require the exercise of the judgment, and when discovered, must convey to the mind a partial understanding, at least, of the subject. The improvement, therefore, which the writer thinks he has effected, is briefly this:—that, whilst, on the old plan, a person may easily learn, without understanding, on his, he is almost compelled to understand what he learns. Let it not, however, be supposed, that he wishes the use of the catechism to be discarded; for, although by itself the catechism will seldom give a person an adequate idea

of religion, yet it is eminently useful as a groundwork for instruction, and tends also to preserve uniformity of thought and expression on religious subjects.

The method, also, or arrangement of his matter, is a point to which the writer has paid particular attention, convinced as he is, that from a want of due regard to this, the minds of many under instruction are confused. The method which he has adopted, although not new in itself, is so to the English reader. The work is divided into two parts:—in the first part is explained what all are obliged to *believe*; in the second, what all are obliged to *practise*. The first part, after detailing what relates to the Deity, takes an historical review of the creation of the angels and of man, and of the state of the world from its commencement to the present time, as well as of what the scriptures inform us will happen until the consummation of all things in eternity. Under this are comprised the principle articles of faith respecting our redeemer, his church, the sacraments, &c. The second part treats of the vices and virtues, the commandments, the practical duties appertaining to each of the sacraments, prayer, &c. The compiler, being fully sensible of the paramount necessity that every christian should have a thorough knowledge of what relates to the eucharistic sacrament and sacrifice, and the practical part of the sacrament of penance, has devoted to them particular attention and although those treatises are comparatively long, he feels convinced that, on examina-

tion, they will be found to contain nothing which is not either essential or very useful.

Such are the writer's motives for introducing himself to public notice such are his plans of instruction and his arrangement of matter. He hopes, however, that the polished or well instructed reader will bear in mind, that he has not written for him. All his wish is, to be of assistance to pastors of large congregations in the instruction of their flocks, and to furnish a book that may be of utility in sunday schools. If his work prove to answer these ends, he will have attained his object, and consider that his trouble is amply repaid.

Ashton-in-Mackerfield, May 14th, 1827.



INTRODUCTION.

I. Religion.—II. Its necessity.—III. Natural and revealed religion.—IV. Old and new law.—V. Necessity of faith and good works.

I. [1] RELIGION is the science which teaches man to know God and how to worship him.

II. [2] The existence of God as the creator and sovereign Lord of all, proves the necessity of religion in all beings that possess the use of reason: for, God could not have endowed any of his creatures with will, memory, and understanding, without requiring them to use those faculties in serving him.

III. [3] Religion may be distinguished into two kinds, natural and revealed. [4] Natural religion, or as it is otherwise called the law of nature, is that primitive worship which the Almighty prescribed to our first parent, and the patriarchs, his descendants. [5] Revealed religion are those two more explicit modes of worship, one of which the Almighty revealed to the Jewish people through the ministry of Moses and other

prophets ; and the other in after time, to the whole world through his son Jesus Christ.

IV. [6] Those truths, which were made known to the Jews through the voice of Moses and the prophets, are called the *old law*, and they are so named, because the various ceremonies of that law, which were merely figurative of what Jesus Christ was afterwards to establish, were abrogated when he came into the world. [7] The *new law*, then, is the doctrine which was preached by Jesus Christ, which his apostles promulgated throughout the world, and which will be handed down to the end of time in the church which they established.

V. Some things, which God has revealed, merely require our belief ; others relate to our practise. Both, however, are equally binding upon all men ; that is to say, we are as much obliged, under pain of eternal damnation, to believe what God has taught as we are to practise the good works which he has commanded : [8] for he who has said, that *faith without good works is dead* (a) or of no avail, has also assured us that *without faith it is impossible to please God*. (b) Hence it follows that to attain salvation it does not suffice, as many ignorant persons imagine, to wish well to every one, and to do no injury by word or deed to others, but that we must, moreover, be true christians, by believing all those truths which God has taught, and by avoiding all

(a) St. James xx. 26.

(b) Hebrews xi. 6.

the evil which he has forbidden, and practising the particular virtues which he has commanded. The following treatise, therefore, is divided into two parts : in the first is laid down the substance of what christians are obliged to believe, (a) in the second are explained the evil which they are commanded to avoid, and the good which they are required to practice.

(a) The compiler would not have it supposed that he considers every article contained in the first part to be strictly speaking an article of faith. He has, however, laid down nothing as a point of doctrine which is not universally believed in the catholic church.

PART THE FIRST,

WHAT CHRISTIANS ARE OBLIGED TO BELIEVE.

CHAPTER THE FIRST.

I. *Unity of God*,—II. *Trinity*.

I. [1] THERE is one and only one God. [2] This God is a pure spirit without body or parts; he is eternal, without beginning, ending, or change; he is the Lord and maker of heaven and earth; he is every where present; he knows, sees, and governs all things; he can do whatever he pleases, and is infinite in all perfections.

II. [3] Although there is only one God, yet this one God exists in three distinct persons, the Father, the Son, and the Holy Ghost. [4] This is called the mystery of the blessed trinity. (a) [5] The Father proceeds from no one; the Son proceeds from the Father only; and the Holy Ghost from the Father and the Son. [6] No one of these three divine persons is greater than the others, because all are

(a) *Mat*, xxviii. 19. Go and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, 1 *John* v. 7. There are three who give testimony in heaven, the Father, the Word, and the Holy Ghost, and these three are one,

equally eternal, without any beginning, all have the same power and knowledge, all, in short, are one and the same Lord, one and the same God.



CHAPTER THE SECOND.

I. *Creation and fall of the angels.*—II. *Creation and fall of man.*—III. *Original sin.*

1. [1] In the beginning God created an innumerable multitude of angels, or pure spirits without bodies, with the design of making them happy with himself in heaven. Many of these, in the instant of their creation, by turning to God and acknowledging their dependance on him, were confirmed in glory and happiness. These are the blessed spirits whom we still call by the name of *angels*. [2] All the just, or such as are in the state of grace, have each of them a particular angel appointed by Almighty God to watch over them. (a) [3] Others, amongst those spirits, whom God created in the beginning, fell immediately from him by pride and rebellion; in punishment of which they were cast out of heaven and sentenced to eternal torments in hell. These are the evil spirits, whom we call *de-*

(a) *Ps.* xc. 11. He hath given his angels charge over thee to keep thee in all thy ways. *Matt.* xviii. 10. Take heed that you despise not one of these little ones; for I say to you, that their angels in heaven always see the face of my Father who is in heaven. *Heb.* 1. 14. Are they not all ministering spirits sent to minister for them who shall receive the inheritance of salvation?

vils, and the head of them *Lucifer, Satan, or the Devil*. These wicked spirits are permitted by Almighty God to exert their malice in tempting mankind to sin, (a) yet so that they have not the power of drawing us into sin without the consent of our own will. [b]

II. [4] In the beginning God also created the world and all things in it by the power of his own almighty word. [5] The last but noblest of all his works upon earth were the first parents of all mankind, Adam and Eve. [6] Into them he infused immortal souls or spirits made after his own image, [7] and gifted their souls with the powers of free-will, memory, and understanding. [8] He placed them in a part of the earth called the terrestrial paradise, where it was his design to have made them and all their children happy for a time, and then to have taken them all to heaven without their passing through the gate of death. [9] Nevertheless, God was pleased to make this happiness depend upon their fidelity to him, and in order to try their obedience he forbade them to eat the fruit of a certain tree that stood in the middle of paradise. [10] They transgressed this command, [11] and, in punishment thereof, were justly banished out of their happy abode, condemned to all the miseries of this life, to the death of the body, and finally to suffer

(a) 1 *Peter* v. 8. Be sober and watch, for your adversary the devil, like a roaring lion, goeth about seeking whom he may devour.

(b) *James* iv. 7. Resist the devil, and he will fly from you.

both in body and soul the eternal torments of hell, together with the devil who seduced them.

III. [12] This transgression of Adam and Eve involved all their posterity in the guilt of sin, [13] which we call original sin: [14] like them we are subject to the miseries of this life, and to death, [15] and both their souls and ours must have been eternally lost, if God had not been pleased in his mercy to provide a redeemer for us.



CHAPTER THE THIRD.

- I. *The promise of a redeemer and state of the world before his coming.*—II. *The coming of our redeemer and his divine and human nature.*

I. [1] Immediately after the fall of our first parents, God promised to send a redeemer or saviour, who should make entire satisfaction to his justice infinitely injured by their sin, and thereby enable them and their posterity to attain eternal life. [2] This promised saviour, however, did not come into the world until the expiration of about four thousand years. [3] During this time no soul could enter heaven. [4] Those, however, who believed in this redeemer to come, hoped in the merits of his future sufferings, and loved God and served him in the manner he was pleased to require, were, at their death, sent to a place of rest, called Limbo, until the coming of the redeemer, who by his ascension into heaven opened heaven for them. [5] Dur-

ing the long period which elapsed between the fall of our first parents and the coming of our saviour, it was the misfortune of the far greater part of mankind to abandon themselves to sin and wickedness.

[6] For their punishment and correction God frequently inflicted severe chastisements upon them ; but, at length, in the rigour of his justice, he destroyed all mankind by the waters of the deluge, with the exception of eight persons, viz. Noah, his wife, his three sons and their wives, whom he preserved in an ark in order to re-people the earth.

[7] In proportion as the earth became a second time filled with inhabitants, vice and depravity again became general, [8] when the Almighty, abandoning his rebellious creatures to the hardness of their own hearts, suffered them to lose the knowledge of him and fall into idolatry, [9] and chose a man, called Abraham, whom he made the father of a new race of people. These were the Israelites or Jews. [10] To this people he not long afterwards gave possession of the rich and fertile country of Canaan, and also revealed to them, through the voice of Moses and other prophets, particular laws and the manner in which they were to worship him. From this time until the coming of our redeemer the Jews were the only nation upon earth which possessed the knowledge of the true God : all other nations were buried in idolatry.

II. When the time which God had appointed by his eternal decrees arrived, he sent into the world the saviour whom he had promised. [11] This was no other than his own divine son, the se-

cond person of the adorable trinity, clothed in our human nature. [12] He was conceived by the power of God in the womb of a virgin named Mary, without having any man for his father, and was born of her, she still continuing to be a pure virgin. [13] At his birth they called his name Jesus, a name which signifies *Saviour*. [14] He was both true God and true man—true God, being the second person in God equal in all things to the Father and the Holy Ghost, (a) and true man, because he had a body and soul like ours. (b).

CHAPTER THE FOURTH.

I. *Foundation of the christian religion.*—II. *Invisible and visible head of the church.*—III. *Marks of the true church.*

I. [1] Jesus Christ, having lived thirty years in retirement and obscurity, spent the last three years of his mortal life in founding by his heavenly doctrine and wonderful miracles the christian religion. [2] Shortly after he had begun his public life he made choice of twelve apostles. These were men whom he intended to be constant hearers of his doctrine and witnesses of his miracles, and whom, before he left this earth, he commissioned to announce what they had heard and seen to every crea-

(a) *John* i. 1. In the beginning was the word—and the word was God. *John* x. 30. The Father and I are one.

(b) *John* i. 14. The word was made flesh and dwelt amongst us.

ture, and thereby to plant his church in every part of the globe. (a)

II. [3] Jesus Christ, having been the founder, is also the perpetual, though invisible, head of the christian church. [4] He designed that this church should continue to the end of the world; but, as he did not intend to remain with it for ever in person, [5] he appointed St. Peter and his successors, the bishops of Rome, as his vice-generals, or successive visible heads of his church. (b)

III. [6] Christ established his church as the means whereby mankind were to obtain salvation; (c) [7] he was pleased, therefore, to give it certain marks, by which every sincere enquirer may discover it. [8] He appointed that his church should be *one*, by all its members professing *one* faith, partaking of the *same* sacraments, and living in communion under *one* chief pastor, (d) that it should be *holy*, by teaching a *holy doctrine*, by inviting all to a *holy life*, and by the eminent *holiness* of thou-

(a) *Mark* xvi. 15. Go ye into the whole world and preach the gospel to every creature.

(b) *Matt.* xvi. 18. Thou art Peter, and upon this rock I will build my church. *John* xxi. 15, 16, and 17. Jesus saith to Simon Peter: feed my lambs. feed my sheep.

(c) *Mark* xvi. 16. He that believeth and is baptised shall be saved: but he that believeth not shall be condemned. 2 *Thess*: i. 7. They who obey not the gospel of our Lord Jesus Christ shall suffer eternal punishment in destruction from the face of the Lord.

(d) *Eph*: iv. 5. One Lord, one faith, one baptism. I *Cor.* x. 17. We being many are one bread, one body, all who partake of one bread. *John* x. 16. There shall be one fold and one shepherd.

sands that should belong to it in every age; (a) that it should be *catholic* or *universal*, by subsisting at *all times*, teaching *all nations*, and maintaining *all truths*; (b) and that it should be *apostolical* by receiving its doctrine, and the ordination and mission of its pastors in *uninterrupted succession from his apostles*. (c) Hence no society professing the name of christian can possibly be the church which Christ established, that cannot shew its undoubted claim to all and each of these marks.



CHAPTER THE FIFTH.

1. *Authority of the pastors of the church*—11. *Communion of saints*.—111. *Veneration of relics and images*.

I. In order to preserve a perfect union amongst his followers, the divine founder of the christian religion appointed his apostles and their successors, the bishops of his church, to be [1] the infallible judges in all controversies concerning religion. Consequently, no christian can, without renouncing the true faith and his title to salvation, follow his own private judgment concerning the meaning of the

(a) *Eph*: v. 26 and 27. Christ loved his Church and delivered himself for it that he might sanctify it, &c.

(b) *Mat*: 1. 11. From the rising of the sun to the going down thereof my name is great among the gentiles. *Col*: i. 6. The truth of the gospel is come to you, as it is in the whole world.

(c) *Mat*: xxviii. 19 and 20. Go ye and teach all nations . . . and behold I am with you all days to the end of the world. *John* 20. 21. As the Father has sent me I also send you.

holy scriptures in opposition to theirs, and all are bound to listen to their voice as the voice of God himself in all things relating to faith and morality. (a)

II. [2] Our divine master not only established a perfect union amongst his disciples during this life, but, moreover, intended that the same should subsist between the members of his church upon earth, and the souls of those who have departed this life in the state of grace: this union is called in the apostles' creed, *the communion of saints* (3) It consists, 1st, in our being all united under him as our supreme head: 2d. in our begging the intercession of the saints in heaven, and their praying to God to grant us mercy, grace, and salvation, through the merits of our common redeemer (b) and 3d, in the continual prayers which both they and we offer for the souls of those amongst our brethren, who have died in an imperfect state of justice, and are detained in purgatory, or a place of temporary suffering, until entire satisfaction is made to the justice of God. (c)

(a) *John* xiv. 16. I will ask the Father and he will give you another comforter, that he may abide with you for ever, the Spirit of truth. *John* xvi. 13, When he the Spirit of truth is come, he will teach you all truth. *Luke* x. 16. He that hears you hears me, and he that despises you despises me: *Heb.* xii. 22, 23, But you are come to mount Sion, and to the city of the living God—and to the company of many thousands of angels, and to the church of the first born, who are written in heaven, and to God the judge of all, and to the spirits of the just made perfect:

(b) *Zach* : i. 12. The angel of the Lord answered and said: O Lord of hosts how long wilt thou not have mercy on Jerusalem, and on the cities of Juda?

(c) *2 Mach* : xii. 46. It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins.

III. [4] The relics, or mortal remains of God's faithful servants, as also the images or pictures of our crucified redeemer and his saints, are to be had in veneration: [5] not that we are to honour them with the veneration which we pay to God (which would be idolatry) or as considering that relics or images possess any virtue or goodness in themselves, but merely with an inferior and relative honour, in as much as they are memorials of Jesus Christ himself, or of those whom he and his Father are honouring and rewarding in heaven, and as the sight of the cross serves to excite in our breasts sentiments of love and gratitude to him, who, for our sakes, died upon it, and the view of the pictures of the saints is calculated to inspire us with a holy zeal to imitate their virtues. (a)



CHAPTER THE SIXTH.

1. *Necessity of divine grace*—11. *The sacraments in general.*

I. [1] It is an article of the christian faith, which ought to be deeply impressed upon the minds of all, that without divine grace, by which is meant the help and assistance of God, we can neither save

(a) *Acts* xix: 11. There were brought from his (St. Paul's) body to the sick handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits went out of them. *Gal*: iv. 14. God forbid that I should glory, save in the cross of our Lord Jesus Christ,

our souls, nor make so much as one step towards heaven. [2] All the graces, which God has at any time bestowed either in the old or in the new law, or will, at any future time, bestow upon any of his creatures, have been purchased for them by the sufferings and death of his divine son, Jesus Christ. [3] As he wishes the salvation of all men, so he grants to all a sufficiency of grace, by a due correspondence with which they will daily and hourly receive fresh supplies, which, in the end, will bring them to eternal life. Hence those, who are lost for ever, are not lost from any want of goodness on the part of God, but because they do not co-operate with the graces which he bestows upon them.

II. [4] Had it been the will and pleasure of the Almighty, he might have bestowed upon his creatures all the graces, which are necessary to effect their justification and salvation, without employing any external means. But such was not his pleasure, and accordingly we are taught that Jesus Christ instituted in his church certain outward ceremonies to be the instruments of conveying grace to the souls of those who make proper use of them, [5] These ceremonies we call *sacraments*. [6] *The sacraments*, therefore, may be defined *sacred ceremonies accompanied with certain words ordained by Christ for the purpose of conveying grace to our souls*. [7] They do not all produce the same effect, but each one is intended to confer a grace peculiar to itself [8] The ordinary ministers of the sacraments are the pastors of the church, some being administered by bishops only, and others by bishops or priests. [9]

The sacraments are seven in number, viz. baptism, confirmation, penance, eucharist, extreme unction, orders, and matrimony. [10] Some of these are necessary for salvation: others are so far necessary that to neglect to receive them under certain circumstances would be a grievous sin; and others again are only necessary for certain persons. The ceremony, the effect, the proper minister, and the necessity of each of the sacraments, will be fully explained in the six following chapters.

CHAPTER THE SEVENTH.

I. *Baptism.*—II. *Confirmation.*—III. *Character.*

I. [1] The sacred ceremony of baptism consists in pouring water upon the head or face of the person to be baptised. [2] The words which are to accompany the ceremony are these: *I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost.*(a) (3) The proper, or ordinary minister of this sacrament, is a bishop, priest, or deacon: (4) but in case of necessity, that is, when a child or other person happens to be in danger of death, and an ordinary minister cannot be had, any man or woman is allowed to administer this sacrament. (5) It must, however, be observed, that a child should never be baptised, or held to be baptised by its father or mother, when any other person can be obtained to do it. (6) The effect of baptism is to cleanse the soul

(a) *Matt* : xxviii. 19. Go and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost.

from the stain of original sin, and in grown up persons from the guilt of actual sin also, to make us children of God, and members of the church of Christ. (a) [7] Baptism is absolutely necessary for the salvation of all those who die before they attain the use of reason. (b) In those who have arrived at the use of reason, the want of it, when it cannot possibly be obtained, may be supplied by the *desire* of receiving it, accompanied with *perfect contrition* for their sins.

II: [8] The sacred ceremony of confirmation consists in the extension of the bishop's hands over those who are to be confirmed, and his signing them on the forehead with chrism, which is a mixture of olive oil and balm, solemnly blessed by the bishop. (c) [9] The words, which accompany the extension of the bishop's hands, are a prayer that the Holy Ghost may come down upon them; and when he signs them on the forehead with chrism, he says: *I sign thee with the sign of the cross, and confirm thee with the chrism of salvation, in the name of the Father, &c.*

(a) *Acts* ii. 38. Do penance and be baptized every one of you in the name of Jesus Christ, for the remission of your sins.

(b) *John* iii. v. Except a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of heaven.

(c) *Acts* viii. 14. They (the apostles) laid their hands upon them (the Samaritans) and they received the Holy Ghost. *2 Cor*: i. 21. He that confirmeth us with you in Christ, and he that hath anointed us, is God: who hath also sealed us and given the pledge of the Spirit in our hearts.

(10) The ordinary minister of confirmation is a bishop only. (11) The effect of this sacrament is to bring the Holy Ghost in a special manner into our souls; who, by his coming, gives an additional strength to the grace received in baptism, enabling us the more easily to overcome all temptations, and to profess our faith under persecution. (a) (12) Confirmation is not absolutely necessary for salvation; (13) although those who are sufficiently instructed, and have the opportunity of receiving it, would, by neglecting to receive it, be guilty of a mortal sin.

III. (14) The sacraments of baptism and confirmation can only be received once. The reason of this is, that they confer upon the souls of the receivers a character or spiritual mark, which consecrates them to God, and which can never be lost. Baptism gives us the character of christians, and confirmation that of soldiers of Christ. Each of these characters will remain on the souls of the receivers for all eternity, to the greater happiness of the good, and to the severer condemnation of the wicked.



CHAPTER THE EIGHTH.

I. *Penance*.—II. *Contrition*.—III. *Confession*.—IV. *Satisfaction*.—V. *Indulgences*.

I. In the foregoing chapter we have seen that Jesus Christ instituted the sacrament of baptism for

(a) *Rom : v. 5.* The charity of God is poured abroad in our hearts by the Holy Ghost, who is given to us.

the purpose of cleansing our souls from the guilt of the sin which we inherit from our first parents, as well as from all sins committed before the receiving of that sacrament. Those christians, who preserve until death their baptismal innocence, infallibly obtain eternal life: those, who unhappily fall from that state by committing mortal sin, become a second time objects of the divine wrath. Now for every person under the guilt of mortal sin, sincere repentance, consisting in a *hearty sorrow* for the sin or sins committed, together with a firm purpose of amendment, and *satisfaction*, or works of penance, always were, and always will be, under all circumstances, indispensably necessary in order to recover the grace of God, and arrive at eternal happiness. But, when our divine master established the christian religion, he added to these two conditions a third, consisting in the declaration or *confession* of all our sins to one of his ministers for the purpose of receiving absolution. [1] These three things, viz. contrition, confession, and satisfaction, on the part of the sinner, and absolution, on the part of God's minister, constitute what we call the sacrament of penance. [2] In this, as in the other sacraments, there is a sacred action or ceremony, consisting in contrition, confession and satisfaction. [3] The words used by the minister of God, when he gives absolution, are: *I absolve thee from all thy sins in the name of the Father, &c.* [4] The only ministers of this sacrament are bishops and priests possessing jurisdiction. The necessity of each of the parts of this sacrament is not in all respects the same. [5] Contrition, as has been already noticed

it, in all cases, absolutely necessary ; because, without it, no one that has committed mortal sin can possibly be saved. [6] Confession is necessary at least in *desire* : hence, were a person on the point of death so circumstanced that he could not possibly confess his sins, either from being deprived of the power of speech, or for want of a proper minister of this sacrament, the desire of confession would satisfy the justice of God. [7] Satisfaction, also, like contrition, is indispensable ; so that, were a person to die before he had made entire satisfaction to the divine justice for his sins, he would have to complete that satisfaction by suffering in purgatory.—The three following sections will contain an explanation of the parts of the sacrament of penance which concern the sinner, viz. contrition, confession and satisfaction.

II. [8] By *contrition* is meant a hearty sorrow for sin, accompanied with a firm resolution of amendment. [9] Our sorrow, in order to satisfy the injured justice of God, must possess these four qualities : it must be *internal, supernatural, sovereign* and *universal*. 1st, It must be *internal* ; that is, we must feel a sincere grief in our hearts for the sins which we have committed. 2dly, It must be *supernatural* ; that is, our sorrow must not be grounded on human or natural motives : for example, because sin brings us to shame or punishment in this world, but upon *supernatural motives* dictated to us by divine faith : these motives are, the injury which sin offers to God, who is infinitely good in himself and infinitely good to us, and the eternal punishment which it entails upon our souls. 3dly, It

must be *sovereign*; that is, it must be inwardly *greater* than any other grief we can possibly feel. To be of this description, however, it is not necessary that it should be a sensible grief, producing sighs and tears. It will be sovereign, provided we really feel in our hearts more sorry for having displeased God, than for the loss of any person or thing however dear to us in the world, and disposed to suffer any thing, or to lose even our lives, rather than again offend him by mortal sin. 4thly, It must be *universal*; that is, we must detest *every mortal sin* which we have committed, without even excepting one; for, as long as a person entertains an affection for any sin, or prefers any creature in the world to God, his return to him cannot be sincere. In the definition of contrition it was also said, that our sorrow for sin must be accompanied with a *firm resolution of amendment*. Without this determination, contrition is false. No one can say that he is sincerely sorry for having done what he is not determined to renounce for ever.

III. [10] *Confession is an accusation or declaration which a penitent sinner makes of his sins to a priest, who has jurisdiction over him, in order to receive penance and absolution.* [11] Confession of sins is of divine institution: it is grounded upon the power which Jesus Christ gave to the pastors of his church to forgive or to retain sins. (a) [12] Confession, to be entire, must be a declaration of all

(a) Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven; and whose sins you shall retain, they are retained. *John xx. 22.*

the mortal sins, or those of which we doubt whether they be mortal or not, which we can call to mind by a diligent examination of conscience, together with the number of each and such circumstances as aggravate their guilt. [13] Wilfully to leave out a mortal sin in confession, would make the whole confession useless, and would moreover be a sacrilege. [14] The omission of a mortal sin in confession *through forgetfulness*, does not render the confession null: in this case it suffices to declare the sin in the following confession. [15] But if the omission were to arise from *wilful ignorance* or from *gross negligence* in the examination of conscience, it would make the confession sacrilegious.—It has been said above, that confession is made in order to receive absolution from sin. [16] It must, however, be observed, that Jesus Christ has made the pastors of his church, the judges of the consciences of men; in other words, that he has given to them the power of binding and of loosing, of forgiving and retaining sins; but, in conferring upon them this discretionary power, he has dictated rules, which they are bound to follow: if they deviate from these rules, they are themselves guilty of sin, and the sentence, which they pronounce upon earth, will not be ratified in heaven. [17]. According to these rules, they cannot give absolution to those whom they have reason to believe are not truly sorry for their sins, and sincerely resolved to forsake them for the future. Such are those persons 1st, who are living in habits of sin: 2dly, who will not renounce the immediate occasions of sin: 3dly, who are at enmity with their neighbour: 4thly, who will

not restore the property of another when it lies in their power : and 5thly, who are ignorant of the principal truths or general duties of christianity, or of the particular obligations of their state of life.

IV. [18] *Satisfaction* is the third and last part of the sacrament of penance, and consists in *performing the prayers or other penitential works, which the minister of God enjoins upon the sinner after he has made his confession.* It is an article of the catholic faith, that the Almighty, in remitting to the sinner upon his repentance the eternal punishment due to his sins, does not at the same time necessarily exempt him from the obligation of doing penance for them. The truth of this doctrine is evident, not only from many examples in the old law, where we find the Almighty punishing men by temporal chastisements for sins which he had already pardoned them, but also from the gospel, where our saviour frequently inculcates the necessity, not only of internal repentance, but also of doing works of penance for our transgressions. [19] The performance of the penance enjoined in confession is of strict obligation, as being necessary to make the sacrament complete. When penance is enjoined for mortal sin, it would be a mortal sin wilfully to neglect it.

V. After treating of the sacrament of penance, it is proper to explain the nature of an indulgence. [20] *An indulgence, then, is the remission, not of sin itself, but of the whole or a part of the temporal punishment which is due to sin.* Indulgences are granted to us by the pastors of the church, on condition of the performance of certain good works which they prescribe, One condition, how-

Over, either expressed or understood, always is, that of sincere repentance for our sins, because sin itself must necessarily be forgiven by Almighty God, before we can obtain the pardon of the temporal punishment which it deserves. [21] Of indulgences some are called *plenary*; others, indulgences of a certain number of *years* or *days*. To understand this, we must observe, that, in the primitive ages of the church, it was customary to impose such penances upon penitent sinners, as were judged to be equivalent to the enormity of their crimes: those who had been guilty of more grievous and scandalous sins, were subjected to a course of penance for the whole term of their lives; others for a certain number of years or days, according as their sins were supposed to deserve. The church, however, in consideration of the extraordinary fervour of her penitents, at the request of her martyrs when going to execution, or for other just and pious causes, was accustomed to remit sometimes *the whole*, sometimes *a part*, of these canonical penances. When she remitted the whole penance, it was called a *plenary* or full indulgence; when only a part, it was called an indulgence of as many *years* or *days*, as were remitted to the penitent of his canonical penance. Although the penitential canons are no longer in force, the church has always continued the practice of granting indulgences. [22] Hence a *plenary indulgence*, now, is the remission in the sight of God of as much of the temporal punishment due to sin, as would be expiated by a full course of canonical penance; [23] and an *indulgence of a certain number of years or days*, is the

remission in the sight of God of as much temporal punishment as would be expiated by undergoing a course of penance of that number of years or days. [24] There is also a plenary indulgence which we call a *jubilee*, which does not differ materially from that already explained, except in its greater solemnity, in being granted by the supreme head of the church, to all the faithful throughout the world, every twenty-five years. Indulgences, as it has been already noticed, are always granted upon the condition of performing certain good works. [25] In order to obtain the benefit of them the conditions must be faithfully observed. The authority of the pastors of the church to grant indulgences, rests upon the commission given to them by Jesus Christ *to bind and to loose*. [26] The efficacy of Indulgences arises from the application to our souls of the infinite merits of what Jesus Christ has suffered, both in his own divine person and in those of his members, the martyrs and others his faithful servants: for, by these sufferings, he has fully purchased the pardon, not only of our sins themselves, but of the temporal punishment due to them. [27] It must, however, be remarked, that in granting indulgences, the church does not pretend to exempt sinners from the obligation of doing penance. Were such her pretension, indulgences, so far from being salutary, would be pernicious. The gospel proclaims to all sinners the necessity of bringing forth worthy fruits of penance, and, consequently, the church cannot annul that obligation. [28] When, therefore, she grants indulgences, her design is to recompence the fervour and zeal with which we undergo our penitential

labours, and to supply the deficiencies arising from our weakness and inability. Hence no sinner should cease from doing penance as long as he lives, and it is chiefly after death that he is to look for the benefit of the indulgences which he has gained, in being released by them from the sufferings of purgatory.



CHAPTER THE NINTH.

I. *Holy eucharist as a sacrament.*—II. *Holy eucharist as a sacrifice.*

I. [1] The *holy eucharist* is the *true body and blood of Jesus Christ, under the appearances of bread and wine*. [2] It is, and always has been, the faith and doctrine of the catholic church concerning this sacrament, that, by the words of consecration pronounced by the priests of the church in the mass, bread is changed into the body of Christ and wine into his blood, yet so that he is present whole and entire, both in body and blood, soul and divinity, under the appearance either of bread or of wine. [3] Hence, in receiving this adorable sacrament under the form either of bread or of wine, we receive Jesus Christ *whole and entire*, that is, the second person of the blessed Trinity in our human nature. The conversion or change of bread and wine into the body and blood of Christ is called *transubstantiation*. No article of the catholic faith is more firmly grounded on the authority of the written word of God than this is. To enter into a detail of the many arguments which support this

belief, and a refutation of the objections which our adversaries urge against it, would extend this little work much beyond its intended limits. Let it, therefore, suffice to state, that nothing can be more decidedly in its favour than the accounts which the evangelists St. Matthew, St. Mark, and St. Luke give in their respective gospels, in nearly the same words, of its institution. The account given by St. Matthew is as follows:—*whilst they were at supper Jesus took bread and blessed and broke and gave to his disciples, and said; take ye and eat, this is my body. And, taking the chalice, he gave thanks and gave to them, saying: drink ye all of this, for this is my blood of the new testament, which shall be shed for many for the remission of sins.* (a)—[4] In this, as in the other sacraments, there is an outward action performed, consisting in the consecration of bread and wine into Christ's body and blood by the words which he ordained, *this is my body; this is my blood.* [5] The minister of this sacrament is a bishop or a priest. [6] It was instituted by our divine saviour to be the food of our souls. Hence, as corporal nourishment supports the life of our bodies, so the worthy participation of the spiritual food of the holy eucharist maintains the life of our souls by preserving them in the state of grace. [7] To receive the blessed sacrament in the state of mortal sin is the most grievous sacrilege that can be committed. In the language of St. Paul the unworthy receiver is

(a) Matt. xxvi. 26, 27 and 28.

guilty of the body and blood of his Lord, and receives his own damnation. (a)—[8] The receiving of the holy eucharist is not absolutely necessary for salvation; although it is a divine precept that those, who are of a sufficient age to understand the nature of this sacrament, should receive it; consequently, no one that has come to the years of discretion can neglect it without incurring the guilt of mortal sin: The blessed eucharist is a permanent sacrament, because, when the words of consecration are pronounced over the bread and wine, they not only become the body and blood of Christ, but he also continues to be present as long as the species of bread and wine remain. [9] Hence it is customary to preserve the holy sacrament in our tabernacles, as well for the purpose of being always at hand to be received by the faithful, as that we may give divine homage to our saviour in that sacrament. It is to him, as truly present in the tabernacle, that we bend our knee when we pass before it. [10] It has likewise been the custom of the church in all ages to give benediction to the faithful with the blessed sacrament. On these occasions it is exposed to public veneration, whilst the choir sings certain appropriate hymns. At the conclusion, the officiating priest, taking into his hands the remonstrance containing the holy sacrament, and turning towards the congregation, makes with it the sign of the cross, during which the people bow their heads to receive the blessing of Jesus Christ.

(a) i Cor. xi. 29.

II. The holy eucharist is not only a sacrament, wherein Jesus Christ communicates himself to us to feed and nourish our souls, and to enable us to perform our christian duties ; [11] it is, moreover, a *sacrifice*, or an offering made to Almighty God of the body and blood of Christ. [12] The word *sacrifice* means *an offering made by a lawful minister of some sensible thing to the Almighty accompanied by a destruction or change of the thing offered in acknowledgment of his being the sovereign Lord of all things*. [13] From the very beginning of the world it was customary with all nations to make some offering to God. In the book of Genesis we read of the sacrifices of Cain and Abel ; of the sacrifice which Noah offered when he came out of the ark ; as well as of that offered by the prince of Salem, Melchisedech, who was also a priest of the Most High, in bread and wine. When God gave the written law to Moses he ordered him to institute particular sacrifices, and, moreover, ordained that Aaron and his family should be the perpetual priests or offerers of them. In after time, a temple was built, agreeably to the command of God, by king Solomon, for the sole purpose of offering therein the sacrifices prescribed in the law of Moses. [14] These sacrifices of the old law were of different sorts : some were *bloody sacrifices*, in which animals were laid upon an altar and slain : others were *unbloody*, in which there was no shedding of blood, [15] It must also be remarked that they were always offered for one of these four intentions ; either 1st, for the honour and

glory of God, or 2ndly, to thank him for benefits received, or 3rdly, to obtain the forgiveness of sin, or 4thly, to obtain some particular graces or blessings. But, for whichever of these ends they might have been offered, they were always considered as acts of divine worship, which could be paid to no other than the Deity himself, without the crime of idolatry. [16] The sacrifices, of which we are treating, when accompanied with proper dispositions of the heart, were pleasing to God, not on account of any virtue which they possessed in themselves, for, as St. Paul says, *it is impossible that by the blood of oxen or of goats sins should be taken away*, (a) but because they were figures of the great sacrifice which was afterwards to be offered by the Son of God, Jesus Christ, on the cross. So that if the sacrifices of the old law gave honour and glory to God, if they were accepted in return for benefits conferred upon the offerers, if, through them, God granted the forgiveness of sin or other favours that were asked, it was solely in consideration of the sacrifice which was afterwards to be offered upon the cross by Jesus Christ, who by his death gave true honour and glory to God, full thanksgiving for all the benefits which he ever has bestowed or ever will bestow upon his creatures, and also obtained the forgiveness of the sins of all mankind, and merited for them all the blessings which God ever had bestowed, or ever would bestow upon them. [17] From this it is evident that, when

(a) Hebrews x. 4.

Jesus Christ had offered himself in sacrifice, the offerings ordained in the law of Moses could no longer be acceptable to the Almighty; because the *figure* must be useless when the *reality* has taken place. [18] Still, however, the Almighty has not left his creatures without a sacrifice; on the contrary, he foretold in the old law, by the voice of the prophet Malachy, that, when the Jewish sacrifices should be abolished, *there should be offered to his name, in every part of the earth, a clean oblation.* (a) [19] This prediction was fulfilled by Jesus Christ after his last supper, when he offered his own body and blood to his eternal Father, and commanded the priests of his church to do the same in commemoration of him. [20] This, then, is the clean oblation, the great sacrifice of the new law, which we call the *Mass*, and is daily offered, as was foretold, upon thousands of altars throughout the world. [21] The mass, therefore, is in substance the same sacrifice with that of the cross, because in both the offering is the same, namely, the body and blood of Christ, and is made by the same person, that is, Christ himself, who in the mass is the true, though invisible, minister offering himself by the hands of his visible minister, the priest. The only difference between the one and the other is, in the manner of offering. On the cross Christ died really, because his body was really broken and his blood was really shed: in the mass his death is only mystically represented by

(a) Malac.

the separate consecration of bread into his body and of wine into his blood: the former, therefore, was a bloody, the latter is an unbloody sacrifice. [22] We are not, however, to suppose that the mass is a distinct sacrifice from that of the cross, or is designed to supply any defect in it. It is a memorial, a renewal; and continuation of that self-same sacrifice, [23] and we believe it to have been instituted by our divine saviour, that we might daily celebrate the memory of his sufferings upon the cross, and apply them to the four great ends of sacrifice, that is, 1st, to the honour and glory of God: 2ndly, in thanksgiving to him for all his benefits: 3rdly, to obtain the pardon of our sins: and 4thly, to obtain all graces and blessings both for ourselves and all others, whether living or dead. [24] The essence of this sacrifice consists in the consecration of bread and wine into Christ's body and blood, which takes place about the middle of mass. [25] The prayers and ceremonies, therefore, which go before and follow the consecration, are not necessary parts of the sacrifice, but have been ordained, most of them by the apostles themselves, or by their immediate successors, for the greater solemnity of the divine worship, and that the faithful might devote time to interior devotion, which must ever accompany our external worship, to render it acceptable to God. [26] The ceremonies of the mass are, for the most part, of mysterious signification. Altogether they may be considered as a most sacred and solemn tragedy, representing the passion and death of Christ. [27] Christ himself,

who is the High Priest of the new law, is personated by the priest. [28] The vestments represent the ignominious clothing worn by our divine saviour during his passion. [29] The altar with the crucifix upon it is a representation of Mount Calvary. [30] The lighted candles upon the altar are emblems of the light of faith and of the fire of divine charity which ought ever to animate our external worship. [31] A bell is rung at the beginning of the canon, at the elevation, and the communion, to excite the attention and devotion of the faithful, by reminding them of those more solemn parts of the divine service. [32] The use of the Latin language in the celebration of the mass is for the greater uniformity of the external part of religion, because, being a dead language, it is not liable to change. [33] Neither is the practice attended with any inconvenience to the faithful who do not understand Latin, because, by the instructions which they receive from their pastors, they know that the value of the mass consists, not in the prayers, but in the oblation which the priest, as minister of God, offers to him; and moreover, they have the mass translated and the ceremonies of it explained in their prayer books.



CHAPTER THE TENTH.

I. *Extreme unction.*

I. Jesus Christ, in his tender solicitude for those souls whom he has bought with the price of his sa-

cred blood, has been pleased, not only to institute the sacrament of baptism to cleanse us from original sin, confirmation to fortify our souls with the gifts and graces of the Holy Ghost, penance to remit the sins which we fall into after baptism, and the holy eucharist to be the food of our souls during our sojourning in this life, [1] but also another sacrament to help us at that most important hour on which eternity depends—the hour of death. This sacrament we call *extreme unction*. [2] The outward ceremony thereof is the anointing of the eyes, the ears, the nostrils, the mouth, the hands and the feet of those who are in danger of death by sickness, with oil blessed by a bishop. The words, which accompany the different anointings, are a prayer, begging of God, in his infinite mercy, to forgive them the sins which they may have committed by any of those senses or members. [3] The effects of extreme unction are various, according to the necessities of the receiver. It is intended to cleanse the soul from the relics of sin : it gives grace and strength to support with patience the pains and inconveniences of sickness ; it enables the sick person to resist the temptations of the devil, which during sickness are often more violent than at other times ; and, when it is expedient for the good of the soul, it restores the sick person to health. [4] The only minister of this sacrament is a bishop or a priest. [5] It is not absolutely necessary for salvation, but no one, that is in moral danger of death by sickness, can refuse to receive it, without being guilty of contempt of the grace of God, and consequently of mortal sin. [6] All that relates to ex-

trement unction, we gather from the catholic epistle of St. James, (a) and from the constant tradition and practice of the church in all ages.



CHAPTER THE ELEVENTH.

I. *Holy orders.*

I. [1] *Holy orders* is a sacrament, whereby bishops, priests, and all others employed in the different offices of the sacred ministry, are ordained. [2] The outward ceremony of this sacrament is the imposition of a bishop's hands, which, as in the other sacraments, is accompanied by prayer. [3] A bishop is the only minister of holy orders. [4] The effect of this sacrament is, a power to enable those, who are ordained, to perform the duties of the order which they receive, and grace to perform them well. [5] There are in number seven orders : 1st, that of porter, 2d, of lector, 3d, of exorcist, 4th, of acolythist, 5th, of sub-deacon, 6th, of deacon, and 7th, of priest. The first four are called *minor orders* : the other three greater or *holy orders*. The former, together with the order of sub-deacon are of ecclesiastical, the other two are of

(a) *St James* v. 15. Is any one sick among you, let them bring in the priests of the church and let them pray over him, anointing him with oil in the name of the Lord ; and the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he be in sins, they shall be forgiven him.

divine, institution. [6] It must, however, be observed, that the priesthood is divided into two distinct classes, 1st, that of priests, and 2d, that of bishops. [7] The power and grace, which priests receive by ordination, is, to offer the sacrifice of the mass, to administer the sacraments, and to preach the word of God to those committed to their charge. [8] Bishops, by their consecration, are appointed to rule the church of God; that is, the portion of it which falls within their jurisdiction, and which is called a diocese. [9] Hence they have, by divine right, spiritual authority over all the priests, as well as the faithful, of their respective dioceses. Their office, also, is, to ordain other bishops, priests, &c. and to administer the sacrament of confirmation. [10] The pope is not, by ordination, of a higher order than other bishops; but, by the appointment given by Christ to St. Peter and his successors, he has spiritual jurisdiction over all bishops and the faithful throughout the world, that is, he is the head of the catholic church.

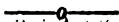


CHAPTER THE TWELFTH.

I. *Matrimony.*

I. [1] The natural contract of matrimony was originally instituted by the Almighty between our first parents in paradise, for the propagation of mankind. [2] But when Jesus Christ came into the world, he raised the contract of matrimony to the

dignity of a sacrament. Such is the doctrine of St. Paul, who calls it a sacrament, and says, that it represents the union which subsists between Christ and his church; (a) such also has ever been the faith of the catholic church. [3] The outward ceremony of matrimony is, the lawful engagement entered into between a man and a woman, to live together as husband and wife, until they become separated by death. This mutual engagement is then ratified by a priest in these words: *I join you together in matrimony, in the name of the Father, and of the Son, and of the Holy Ghost.* [4] The grace which the married couple receive by this sacrament is, to live together in union, peace, and love, to preserve inviolable fidelity towards each other, and to bring up their children in a christian manner. [5] Marriage, when it has been consummated, cannot be dissolved by any power upon earth; for although, for some weighty cause, separation between the parties may be lawful, yet nothing but the death of one, can render it allowable to the other to marry a second time.



CHAPTER THE THIRTEENTH.

I. *Death of Christ.*—II. *His resurrection and ascension,*

Jesus Christ having, as we have seen in the foregoing chapters, spent the three last years of his

(a) *Ephesians* v. 32. This is a great sacrament: I speak in Christ and in his church.

mortal life, in founding the christian religion, having instituted his sacraments to be the instruments for conveying grace to our souls, and having, likewise, delivered many sublime precepts of morality relative to the evil which we are to avoid and the good which we are to practice, (which will form the subject of the second part of this treatise) nothing was now wanting to the accomplishment of the work for which he came into the world, but to lay down his life, in order to repair the injury done to God by our sins, and to purchase our redemption.

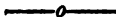
[1] We learn accordingly in the gospel, that, in order to accomplish this great and merciful design, he suffered himself to be betrayed by Judas Iscariot, one of his chosen apostles, into the hands of the Jewish rabble, who, [2] at the instigation of a set of proud and jealous men, called pharisees, sought to procure his death. Without being able to discover any crime which he had committed, and forgetful of the numberless miracles, which he had wrought in their favour, they demanded from Pontius Pilate, the Roman governor of Judea, his death; and a death too the most cruel and ignominious, which their malice could invent, that of the cross.

[3] Pilate was induced to pass sentence upon him. His enemies, having treated him with every kind of outrage and indignity, in scourging him whilst fastened to a pillar, placing a thorny crown upon his head, clothing him in derision with a purple garment, spitting in his face and using many other barbarities, loaded him with a heavy cross, and compelled him to carry it to Mount Olivet, the common place of execution; [4] there they nailed his

sacred body to the cross and suffered him to remain upon it till he expired. [5] His body was then taken down by his disciples and placed in a monument: [6] but his soul descended into that part of hell called Limbo, whither he went, as we are informed by St. Peter, to announce to the souls there detained, that the happy hour of their deliverance and assumption into heaven was at hand. (a)

II. [7] On the third day after his death and burial, his soul and body were re-united, and he rose again to a new life never to die any more. Jesus during his mortal life had foretold to his apostles that he should rise again, and that that miracle would be a proof of his divinity, and, therefore, [8] after his resurrection he was pleased to remain upon earth for the space of forty days, in order to confirm their faith in this primary article of the christian religion, and to enable them to bear testimony to the same throughout the world. [9] The fortieth day being arrived, he took his apostles out with him to Mount Olivet, where he gave them his blessing and then ascended up towards heaven before their eyes, until an intervening cloud prevented them from beholding him any longer. Thus was heaven, which had been closed against all mankind by the sin of our first parents, opened again for them, and Jesus, at the same time, presented to his eternal Father, as the first fruits of his victory over sin and death, the souls of the just which had been detained in Limbo.

(a) 1 Peter iii. 19, 20.



CHAPTER THE FOURTEENTH.

I. Descent of the Holy Ghost.—II. Preaching of the apostles.—III. State of the church until the present time.

I. [1] Whilst our divine saviour was upon earth, he promised his apostles that, when he ascended into heaven, he would send down upon them the Holy Ghost, the third person of the Blessed Trinity, to enlighten their minds to a clear understanding of all the truths of religion, to inflame their hearts with divine charity, to give them zeal, strength and courage to surmount all the obstacles which they would have to encounter in the propagation of the gospel, and also to give them the power of speaking in unknown tongues and working all sorts of miracles. He had told them, also, that they were to remain together in Jerusalem in expectation of the coming of the Holy Ghost. [2] In obedience to his command they went into retirement, chiefly occupying themselves in prayer by way of preparation for receiving these promised gifts. [3] On the tenth day after the ascension of Jesus Christ, that is on Whitsunday, the very day on which the Jews celebrated the annual festival of pentecost, [4] whilst they were all assembled together in prayer, they suddenly heard a noise as of a mighty wind which filled the whole house. Immediately after, there appeared over the heads of each of them, parted tongues of fire, and they were at the same time filled with the Holy Ghost. [5] The gifts and graces thus communicated to them were not intended merely for

themselves, but were designed to continue in the church till the end of time. Some of these gifts are called ordinary; others extraordinary. [6] The ordinary gifts are those internal graces communicated to every christian, that receives worthily the sacrament of confirmation. [7]. The extraordinary gifts of the Holy Ghost are, the power of speaking in unknown tongues and of working miracles. These gifts having been more necessary in the infancy of the church, were then more common than now: but the Almighty has in all ages granted and still continues to grant them, whenever he sees them expedient for the accomplishment of his merciful designs of bringing unbelievers to the knowledge of the true faith.

II. [8] No sooner had the apostles received the Holy Ghost than they boldly went forth into the city of Jerusalem and preached to the assembled multitude the religion of Christ who had been crucified. By the gift of tongues they made themselves understood by persons of diverse nations, who all seemed to hear them speaking in their respective languages. [9] The effect of St. Peter's first sermon was the conversion of three thousand Jews: by another sermon five thousand were converted, and the number of believers daily increased. [10] However, according to the prediction of the ancient prophets, the greater part of the Jewish nation remained obstinate and incredulous and raised a cruel persecution against the apostles and their disciples. [11] In punishment of their incredulity they were abandoned by the Almighty to blindness and hardness of heart.

Thirty eight years from the ascension of our Lord, their city was taken, pillaged and destroyed by the Romans; their temple was levelled with the ground; numbers of them were put to the sword; and those who escaped were dispersed throughout the world. Their posterity still subsist as a distinct people, although they have neither king nor country, carrying about with them the visible marks of divine reprobation. [12] When the apostles became rejected and persecuted by the Jews, they turned their labours towards the conversion of the Samaritans. [13] The Samaritans were originally a part of the Jewish nation, composing ten out of the twelve tribes of Israel, but had separated themselves from the Jews and formed a distinct nation. [14] Many of these, we are informed, received the tidings of the gospel with joy and were converted; those who remained unfaithful were involved in the same calamities as the Jews. [15] The time now arrived when the gospel was to be announced to the other nations of the earth, [16] when God added another to the number of his apostles in the person of St. Paul, who, from a persecutor of the church, became a preacher of the gospel, and, from his extraordinary labours in the propagation of it, is called the apostle and doctor of the Gentiles. [17] Great was the fruit which sprung from the preaching and labours of the apostles. Although of themselves they were weak and illiterate men, and totally void of all human means of success in their arduous enterprise, wherever they went, the idols of the Gentiles were destroyed, and the religion of Jesus

was planted on their ruins. [18] This success of the apostles brought upon them severe persecutions from the emperors and princes of the earth, until they, at length, fell victims to the fury and malice of their enemies. Thus they became martyrs to the faith of their crucified master: their blood bore testimony to the truth of what they announced, and the religion of Christ flourished by their deaths.

III. [19] Eighteen centuries have now elapsed since the foundation of the christian church. [20] For the space of three hundred years the faithful had to sustain almost uninterrupted persecution, and the earth was inundated with the blood of martyrs. [21] At length, however, the Almighty was pleased to give peace to his church, by the conversion of the Roman emperor, Constantine. [22] After this the tranquillity of the church was for a short time disturbed by the nephew of Constantine, Julian the apostate. The christians of the east were also cruelly persecuted for the space of nearly forty years, by Sapor, king of Persia. [23] From that time until the present, the true believers have, almost in every age, had to undergo persecution in a greater or less degree either from infidels, Jews, or false christians. Nothing, however, has more disturbed the peace of the church, than those among her own children, who, from time to time, have impugned her authority, introduced false doctrine and supported it by contorting the holy scriptures. These combats began with the very commencement of christianity; they exist at the

present day, and will continue until the end of time. [24] Still they are not without their advantages : the Almighty makes them all concur to the glory and welfare of his church : they strengthen the faith, exercise the patience and charity, and promote the sanctification, of his elect.



CHAPTER THE FIFTEENTH.

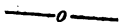
1. *Death*---II. *Particular judgment after death*---III. *State of departed souls before the last day.*

I. [1] Jesus Christ founded the spiritual kingdom of his church upon earth, in order to bring all, who believe in him and obey his laws, to an eternal kingdom prepared for them in heaven. [2] To this happiness, however, no one can attain without first passing through the gates of death. [3] Death is the separation of the soul and body, and is an inevitable punishment entailed upon all the posterity of Adam.

II. [4] No sooner does the soul of each one leave the body, than it instantly appears before Jesus Christ, the judge of the living and the dead, to render an account of the good or evil it has done during this life. [5] This account is exacted with the greatest rigour, and consists of the sins it has committed either in thought, word, or deed ; of the sins it has caused others to commit, and of those of which it may be guilty by the omission of its general or particular duties. [6] The rule by which the soul is tried, is no

other than the eternal truth of God, delivered to us in his gospel, or by the pastors of his church.

III. [7] After this particular judgment, the soul of each one receives immediate sentence of reward or punishment, according to its deserts. [8] Those who pass out of this life entirely free from all the stains of sin go to heaven: [9] those who die under the guilt of lesser sins, or without having made full satisfaction for greater crimes of which they had repented, go to purgatory; [10] and those, who at the hour of death are surprised in mortal sin, are condemned to hell.



CHAPTER THE SIXTEENTH.

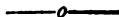
I. *The end of the world.*—II. *Antichrist*—III. *Enoch and Elias, and the conversion of the Jews.*

I. [1] The time will come when this world will have an end, although it has never been revealed by the Almighty to man when that time is to arrive. [2] All that he has been pleased to let us know concerning it is, that it will be preceded by famines, earthquakes, and revolutions of the seasons and the elements, and that it will be shortly after the gospel has been preached to the whole world.

III. [3] A short time before the close of the world, Antichrist will make his appearance upon earth. He will be a man of the greatest wickedness, and will be supported by a numerous army of followers. He will perform false miracles, and

will try to make himself pass for the true Messias or redeemer of the world. Hence he will raise a more violent and bloody persecution against the church of Christ than any which it has yet had to sustain, and many will yield under his persecution. The Almighty, however, for the sake of his elect, will only suffer his reign to be of short duration.

III. [4] We read in the old testament, that the patriarch Enoch and the prophet Elias were taken from amongst men without dying. These will again appear upon earth towards the end of the world to preach to the Jews, who will be converted by them, and to oppose Antichrist, by whom they will ultimately be put to death. Then will Antichrist himself be immediately confounded by Jesus Christ, who will destroy him by the splendour of his presence.



CHAPTER THE SEVENTEENTH.

I. General resurrection—II. Last coming of Jesus Christ and the general judgment.

I. [1] The reign of Antichrist being terminated, an angel of heaven, at the command of God, will sound a trumpet, when, in an instant, the bodies of all the dead will arise from their graves and will be again united to their souls. The condition of the bodies of the just and of those of the reprobate will be very different. [2] Those of the just

will arise beautiful and resplendent : they will become spiritualized, like the body of our Saviour after his resurrection, which entered into the room where his apostles were assembled without the door being opened : they will also be impassible, that is, incapable of suffering. [3] The bodies of the wicked, on the other hand, will be marked with sin and reprobation, which will render them hideous and frightful to behold.

II. [4] On the day decreed for the general judgment of the world, the sun and the moon will be darkened, the stars will fall from their places, all nature will be thrown into confusion, the heavens and the earth will be consumed by fire, [5] and all mankind being assembled together will behold Jesus Christ descending in the clouds of heaven with great power and majesty, accompanied by all the legions of angels. The cross will be borne before him in triumph, and he will sit down upon a throne to judge mankind. Then will the conduct of the Almighty towards his creatures be publicly justified : his mercy to the elect will be clearly manifested, and the justice of his dealings with sinners vindicated. After this he will send forth his angels, who will instantly separate the wicked from the just : the former they will arrange on his left hand, and the latter on his right. The separation being made, he will arise from his throne and pronounce upon these two companies their respective sentences. [6] *To the just he will say : Come, ye blessed of my Father, possess the kingdom which was prepared for you from the beginning of the world ;* [7] and to the wicked, *Go, ye*

cursed into everlasting fire, which was prepared for the devil and his angels. These two companies will then part from each other, never again to meet: the reprobate will be hurried by the devil and his angels into hell, to suffer both in soul and body everlasting torments, and the elect will be translated both body and soul to paradise, to enjoy with Jesus Christ and his angels, everlasting life. (a)



CHAPTER THE EIGHTEENTH.

I. *The happiness of the elect.*—II. *The torments of the wicked.*

I. The apostle assures us, (b) that *neither eye hath seen nor ear heard what God hath prepared for those who love him and serve him.* Hence it is impossible to describe, in adequate terms, the happiness of the elect. [1] What we know is, that they will be exempt from evils and sufferings of every kind, and will possess all good; that that they will always see God and be constantly occupied in loving, adoring, and praising him; and that in consequence of this they will enjoy an inward peace and tranquillity, which nothing will ever be able to disturb. [2] Nevertheless there will be different degrees of glory and happiness amongst them. Those who during life loved and served God more faithfully than others, will be

(a) *Matt: xxv. 46.* And these shall go into everlasting punishment; but the just, into life everlasting.

(b) *1 Cor. xi. 9.*

proportionably elevated in their degree of glory. Thus, whilst all will be happy in the possession of the same object, some will possess it more fully and perfectly than others, and in this their various degrees of happiness will consist.

II. [3] As the possession of God will constitute the chief felicity of the elect, so the eternal separation from him will be the principal torment of the damned. Besides this eternal loss of God, the sovereign good, they will be cast into a pool of fire, where they will be an eternal prey to merciless devils, and their consciences will be unceasingly knawed by the most bitter but useless repentance for having mispent the short time of this mortal life in sin, and thereby involved themselves in sufferings, which they will clearly see will never have an end. [4] In hell, however, the punishment of each one will be proportioned to his guilt. [5] What will be the state of infants that die without baptism is by no means certain. That they will be eternally deprived of the sight of God is the unanimous opinion of the holy fathers and divines; but, whether they will be sensible of their privation in this respect, or will suffer any of the other torments of the damned, is a point on which the church has decided nothing: the opinion of St. Augustine is that they will not.

Here, then, we have a summary of the doctrine of the catholic church relative to what we are all obliged to believe, which concludes the first part of this treatise. The following part will treat of the evil which we are to avoid, and the good works which we must practice in order

to escape the eternal punishment which awaits the wicked, and to arrive at the happiness of God's elect.

END OF PART THE FIRST.



PART THE SECOND,

WHAT CHRISTIANS ARE OBLIGED TO PRACTISE.



CHAPTER THE FIRST.

I. *Sin in general.*—II. *Particular kinds of sin.*

I. [1] In order to obtain eternal happiness, we must lead a christian life, that is, we must live conformably to the maxims which Jesus Christ has taught us by his word and his example. [2] Our practical duties may be reduced to two heads, avoiding evil and doing good : in other words, refraining from sin and practising virtue. [3] By the word *sin* is understood any *violation* or *transgression of the law of God*.

II. [4] Sin is of two kinds, *original* and *actual*. [5] *Original sin* is the sin in which we are all born, through the transgression of Adam. [6] *Actual sin* is all the evil which we commit ourselves with the consent of our own wills : this consequently sup-

poses that we possess the use of reason. Of actual sins some are *mortal* and others *venial*—some are sins of *commission*, others of *omission*—and some are *carnal* and others *spiritual*. Moreover, we may sin by *ignorance*, by *frailty* and by *malice*.

[7] *Mortal sin* is any weighty or grievous transgression of the law of God: it is called mortal or deadly, because it brings spiritual death to the soul by depriving it of sanctifying grace and the friendship of God. [8] The effects of mortal sin are most dreadful: a person by committing but one makes himself the enemy of God, a slave of the devil, and liable to the eternal torments of hell. [9] *Venial sin* is any lesser transgression of God's laws, which does not entirely destroy, but only lessens sanctifying grace in the soul: [10] it is called venial or pardonable, because, being more trivial in its own nature, it is more easily pardoned than mortal sin. [11] Its effects, though less terrible than those of mortal sin, are, nevertheless, such as ought to deter every christian from committing it, and much more from contracting a habit of it in any of its kinds. For, if venial sin does not destroy the life of the soul, it weakens it: it leads to mortal sin: it makes the soul less pleasing to God than before, and gives the devil power over it. [12] Moreover, the soul that dies under the guilt of venial sin cannot be admitted into heaven until it has been entirely cleansed and purified in purgatory. [13] *A sin of omission* is omitting or neglecting to do something that is required by the law of God: for example, being absent, without a just cause, from

mass on sunday, or negligence of parents in regard to the proper education of their children, are sins of omission. [14] *A sin of commission* is any thought, word or deed that is contrary to the commands of God: for example, to entertain wilfully an impure thought, to swear or to steal, are sins of commission. [15] *Spiritual sins* are those which men commit solely in the mind and the heart: of this kind are, pride and envy. [16] *Carnal sins* are those which are consummated in the body, such as drunkenness and impurity. [17] *Sins of ignorance* are committed when a person transgresses the divine laws without knowing them. This supposes that his ignorance is wilful: for, if he had never had the opportunity of knowing better, the evil, which he commits, is not imputed to him. For instance, a person who has never had the opportunity of receiving religious instruction, and is, therefore, ignorant of the obligation of hearing mass upon sundays, is not guilty in the sight of God of sin by not hearing mass. The case is directly otherwise with those who neglect the opportunity of learning their duty: when a person of this description omits to do any thing prescribed by religion, he offends God, although he knows no better, because his ignorance arises from wilful neglect. [18] *Sins of frailty* are those which people commit through the infirmity of human nature, as when they are carried on to evil by the violence of some sudden temptation, or by the force of bad habits, which they are endeavouring to overcome. [19] *Sins of malice* are those committed, as it were, in cool blood, with full and deliberate consent, or through depravity of heart.

CHAPTER THE SECOND.

I. *The capital sins and their opposite virtues and remedies.*

I. [1] Amongst the many transgressions of the divine law there are seven, viz. pride, covetuousness, lust, anger, gluttony, envy and sloth, which deserve to be particularly noticed, because they are the source and origin from which all other sins proceed ; and, for this reason, they are called *the capital sins*. [2] 1st. *Pride* is an inordinate love and esteem of ourselves or our own excellence, real or imaginary. [3] It is the mother of vanity (which consists in seeking the applause and regard of others) disobedience, revenge, hypocrisy, ambition, discord, animosity and obstinacy in one's own opinion. [4] The remedy of pride is to practise the opposite virtue of humility. Humility consists in the conviction of our own nothingness and attributing all the good that we possess to God and not to ourselves. [5] 2ndly, *Covetuousness* is an inordinate or too great an affection for the things of this world. [6] The signs and effects of a covetuous heart are, immoderate joy in prosperity or excessive grief in adversity, too great eagerness after riches, and hard heartedness to the poor. Covetuousness is also the mother of fraud, perjury, lies and oppression of others. [7] The remedy of this vice is, to practise the opposite virtue of liberality, which consists in not being too rigorous in asserting our own rights and in giving alms to the poor. [8] The covetuous man should also frequently pray to be delivered from his unhappy passion, and consider that death will

soon come and deprive him of all that he possesses.

[9] 3rdly, *Lust* is an irregular love or desire of carnal pleasure. It may be committed by actions, words or songs, looks, thoughts, and desires; [10] and it is to be observed, that nothing but the want of full consent or deliberation can excuse the person who sins in any of these ways from mortal sin.

[11] Pride, pampering the body with good cheer and an idle life, are the general causes of impurity.

[12] The consequences of this vice are generally most dreadful: it brings on its unhappy victims hardness of heart, darkness of understanding, disgust for religious duties, and forgetfulness of God, and generally leads to final impenitence. [13] To overcome this vice, it is necessary to cultivate the opposite virtue of chastity, which consists in loving and esteeming purity both of body and mind.

It is, moreover, necessary to flee, as far as possible, all occasions of impurity, particularly the frequenting the company of persons of the other sex, and reading bad books or songs; to love prayer and retirement; to be always well employed; to lead a penitential life, and often to meditate upon death and eternity [14] 4thly, *Anger* is an inordinate emotion of the interior, caused by something that displeases us. When this emotion is shewn outwardly by actions or words, it becomes passion.

[15] Anger and passion are mortal sins when they are very violent, or when they are accompanied, though for ever so short a time, with hatred or the desire of revenge. [16] The effects of anger are, enmities, quarrels, law-suits, injuries and schemes of revenge. [17] In order to overcome it, we must

practise the opposite virtue of meekness, which consists in preserving under all occurrences an even temper. Hence, a passionate person should never speak or act under the influence of passion, but try to accustom himself to patience and forbearance. [18] 5thly, *Gluttony* is an inordinate love of eating or drinking, though the latter is generally distinguished by the name of drunkenness. Gluttony may be committed either by eating or drinking to excess, or with prejudice to the health of the body, or by extravagant expences in meat or drink. [19] Those who are addicted to this sin, and in particular to that species of it termed drunkenness, expose themselves to the danger of committing numberless disorders. They ruin their families, destroy their reason and hasten death: their understandings become clouded, and they are generally addicted to every species of impurity. [20] The remedy is, to cultivate the opposite virtue of temperance, which consists in always keeping within the strict limits of moderation; to refrain from going to public houses and joining the company of drunkards; to practise fasting and penance, and to meditate often upon death. [21] 6thly, *Envy* is a repining or grieving at the good of another because it seems to lessen our own. [22] It generally originates in pride or covetousness, and from it proceed hatred of others, the desire of injuring them, calumnies and lies. Envy is directly opposed to the virtue of fraternal charity, which consists in loving every one as we love ourselves. [23] To overcome it, therefore, we must wish well to all and do to all others the good

that lies in our power. [24] 7thly, *Sloth* is a laziness or disgust, inclining a person to neglect either spiritual or temporal duties. [25] The consequences of this vice are, an aversion for labour, too much lying in bed, cowardice and despair, dislike to hear the truth, dissipation of mind and hardness of heart. [26] In order to conquer sloth, it is necessary to cultivate the opposite virtue of diligence, by the frequent use of earnest and fervent prayer, and by leading a laborious, mortified and penitential life.



CHAPTER THE THIRD.

I. *The theological virtues.*—II. *The moral virtues.*

I. [1] There are two kinds of virtues, the *theological*, and the *moral*. [2] The theological or divine virtues are three, *faith*, *hope* and *charity*: [3] they are so called, because they directly and immediately regard Almighty God; for, by faith we believe in him, by hope we rely upon him for all present and future good, and by charity we love him and every fellow creature for his sake. [4] 1st, *Faith* consists in believing all that God has revealed and his church proposes to our belief, because he has revealed them, who is the sovereign truth, and can neither be deceived himself nor deceive us. Although it would be a grievous sin to refuse our assent to any article of faith, when proposed to us

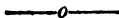
as such, yet there are some articles which all christians, who have come to the years of discretion, are particularly bound to know and believe. [5] The articles are, the *unity and trinity of God*, the *incarnation and death of our saviour*, *original sin*, and the *necessity of divine grace*; to which may be added several points relating to the sacraments of penance and the holy eucharist. [6] We may sin against faith by neglecting to procure religious instruction, by not believing all that faith teaches, by refusing to make a profession of our faith when called upon by lawful authority, and by voluntarily doubting of any revealed truth. [7] 2ndly, *Hope* consists in relying for mercy, grace and salvation on the power, goodness and promises of God, and the merits of Jesus Christ. We may sin against hope in two ways, by *presumption* and *despair*. [8] Those are guilty of *presumption*, who abuse the power and justice of God by expecting to arrive at eternal life without his grace, or without endeavouring to keep his commandments. [9] Those are guilty of *despair*, who abuse the mercy of God by failing in their confidence in him on account of the greatness and enormity of their sins. [10] 3rdly, *Charity* consists in loving God because he is infinitely good and perfect in himself. [11] Every christian is bound to love God above all things, and with his whole heart. [12] In order to fulfil this duty, we must refer to his honour and glory all the desires of our hearts, all our thoughts, and all the words and actions of our lives, so as to be willing rather to die than offend him by mortal sin. [13] Charity is

also due to ourselves in relation to God : [14] it consists in seeking our happiness in God, and offering continual violence to ourselves, in order to surmount the corrupt inclinations of nature. [15] Another branch of charity is, the love of our neighbours. [16] We must love every fellow creature in the world for God's sake, and in the same manner as we love ourselves. [17] Hence alms-deeds or charity to the poor is strictly binding upon all, as far as their circumstances will permit. *If any one*, says St. John (a) *hath the substance of this world, and, seeing his brother in need, shall shut his heart against him, how shall the charity of God abide in him ?* [18] Our charity must even be extended to our greatest enemies. We cannot, for a moment, wilfully entertain sentiments of hatred or desires of revenge against an enemy, much less do him an uncharitable action, without incurring the guilt of mortal sin. *I say to you*, says our divine master, *love your enemies, do good to them that hate you, &c.* (b) [19] This, however, is not to be understood as destroying the right, which each one has, to seek legal redress for injuries in property or good name ; but then, in order not to violate the laws of fraternal charity, it must be done, not through animosity or the desire of revenge, but solely to defend one's just and lawful rights.

II. All other virtues, besides the three just mentioned, are called *moral virtues* ; amongst these there are four which should be here particularly

(a) i. Ep. St. John, iii 17 18.—(b) Mat. v. 44.

noticed. [20] They are, *prudence*, *justice*, *fortitude* and *temperance*, which are called *cardinal* virtues, because they are, as it were, the *hinges* upon which all the actions of our lives should turn. [21] By *prudence* we discern what we must do and what we must avoid, in other words, how we must act in the different circumstances of our lives. [22] By *justice* we discharge on all occasions our duty to God, to our neighbours and to ourselves. [23] By *fortitude* we surmount all the obstacles which oppose the discharge of our duty. [24] By *temperance* we disengage our affections from earthly things and use them with moderation.



CHAPTER THE FOURTH.

I. *The ten commandments.*

I. [1] Every christian is bound to keep the ten commandments: *If thou wilt enter into life, keep the commandments.* (a) [2] They were first given by the Almighty to the Israelites through the ministry of Moses, upon their deliverance from the slavery of Egypt, and were afterwards ratified and confirmed by Jesus Christ. The first three comprise the duty which we owe to God: the remaining seven that which we owe to our neighbours. [3] Hence our saviour reduces them to two: *thou shalt*

(a) Mat. xix. 17.

love the Lord thy God with thy whole heart, &c. this is the greatest and the first commandment: and the second is like unto this, thou shalt love thy neighbour as thyself. (b) This will be rendered intelligible by the following table:—

| | | |
|------------|---|---|
| 1st TABLE. | Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. | <p>1st commandment: Thou shalt not make to thyself any graven thing, nor the likeness of any thing in heaven above, nor in the earth beneath, nor in the waters under the earth, thou shalt not adore them nor serve them.</p> <p>2nd commandment: Thou shalt not take the name of the Lord thy God in vain.</p> <p>3rd commandment: Remember thou keep holy the sabbath day.</p> |
| 2nd TABLE. | Thou shalt love thy neighbour as thyself. | <p>4th commandment: Honour thy father and thy mother.</p> <p>5th commandment: Thou shalt not kill.</p> <p>6th commandment: Thou shalt not commit adultery.</p> <p>7th commandment: Thou shalt not steal.</p> <p>8th commandment: Thou shalt not bear false witness against thy neighbour.</p> <p>9th commandment: Thou shalt not covet thy neighbour's wife.</p> <p>10th commandment: Thou shalt not covet thy neighbour's goods.</p> |

(b) Mark xii. 30 and 31.

[6] and, when persons are so circumstanced as to be obliged to work upon them, they ought, as much as possible, to keep themselves recollected in the presence of God.

III. [7] 2dly, The church commands all her children to assist at the holy sacrifice of the mass on all sundays and holydays. [8] So urgent is this precept, that none can absent themselves, unless from causes of necessity or charity, without incurring the guilt of mortal sin. [2] And it must be observed, that when, from sickness or any other just cause, persons cannot be present at mass, duty requires them to assist in spirit, by offering up their prayers during the time that mass is celebrating.

IV. [10] 3dly, The church commands all her children, as soon as they have arrived at the years of discretion, so as to be capable of mortal sin, to confess their sins to their pastors, at least once in every year.

V. [10] 3dly, The church commands all, as soon as they are capable of discerning the body of our Lord, to receive worthily the holy eucharist at the time of easter, that is, between palm sunday and low sunday; a duty which, if neglected at that time, is binding afterwards until it be fulfilled. [12] Not that she wishes her children to suppose that this is all that she recommends; for she exhorts them all to approach frequently, with worthy dispositions to this fountain of grace, as the only secure means of avoiding mortal sin and working out their salvation.

VI. [13] 5thly, The church commands all her children, that have attained the use of reason, to observe the days of abstinence, and all, who have

arrived at the age of twenty-one years, to fast on certain days, unless from just and reasonable cause they be exempt. [14] *Abstinence* consists in refraining on certain days from the use of flesh meat. [15] *Fasting* is taking only one full meal in the day, and that not before mid-day. [16] Besides this full meal, however, according to the present discipline of the church, a very small quantity is allowed to be taken in a morning, and what is called a collation at night, which last even must not exceed one quarter or at most one third of a meal; [17] and neither that which is taken in the morning nor the evening collation, must consist either of fish, eggs, butter, cheese, or milk. [18] The days of abstinence are 1st, all fridays and saturdays throughout the year, except christmas day should happen to fall on either of them: 2ndly, all the sundays of lent: 3dly, The twenty-fifth day of April, unless it fall in easter week or upon a sunday: 4thly, the three days before ascension day, which are called *rogation days*; and 5thly, all the fasting days throughout the year. (a)

VII. [19] Bibly, The church forbids her children to marry within the first four degrees of con-

(a) Of late years it has been customary for the vicars apostolic in England to grant permission to the faithful to eat flesh-meat upon the Sundays in Lent as also on the Tuesdays and Thursdays (but that only once in the day even to those who are not obliged to fast) between the first and last Sundays in Lent. This, however, is an indulgence wholly unknown to our immediate forefathers, and which, if it be judged expedient, may at any time be withheld.

sanguinity, or to solemnize marriage between the first sunday of advent and the feast of the epiphany inclusively, and from ash-wednesday until after low sunday.(a).

CHAPTER THE SIXTH.

- I. *Baptism, the duty of parents.*—II *Infants in danger of death.*—III. *Godfathers and godmothers.*—IV. *Conditional baptism.*

1. [I] Having, in the former part of this treatise, laid down the doctrine of the catholic church relative to what we are bound to believe concerning the sacraments, I come now to explain

(a) The compiler here wishes to notice, that, in his statement of the precepts of the church, he has deviated a little from the method adopted in the English catholic catechisms, and followed pretty nearly that of the catechisms of France and Germany. 1st. In the English catechism, the precept of keeping certain appointed days holy, and that of hearing mass on sundays and holidays are united in one; this he conceives to be less correct than the making them, as they really are, two distinct precepts. 2ndly, He has omitted altogether the precept of paying tithes to pastors, because, in this country, all are compelled by law to pay tithes to the clergy of the established church. English catholic congregations, therefore, are not commanded to pay tithes, or a tenth part of the fruits of the earth, to their respective pastors, though they are required, by the law of nature, to afford them, as far as lies in their power, the means of support becoming their station in life.

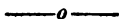
the practical duties appertaining to each of them. (1) First therefore, with regard to baptism, it is the duty of parents to see that their children are baptized as early as possible after they are born, a duty, which is the more urgent on account of the many dangers to which infants are exposed of sudden death: parents, therefore, should never defer the sending their children to be baptized beyond the first sunday after they are born, or even earlier, if there be any apparent danger of death.

II [2] Should a child be in danger of death, and no priest at hand to baptize it, any layman or woman may do it: although, [3] when any other person can be procured, a *father* or *mother* should never baptize their own child. [4] The manner of baptizing a child in danger of death is, to pour common water on its forehead, so that the water will run upon its skin, and to say at the same time these words: *I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost.* [5] Should a child, that has been thus baptized, afterwards recover, it must be taken to the chapel to have the ceremonies supplied, when it must be certified to the priest that it has already received private baptism.

III When a child is *solemnly* baptized, that is, with the accompanying ceremonies, it must have either a godfather or godmother; or it may have both, but not more. [6] Parents must always select as sponsors for their children, catholics who are instructed in their duty, who are of good moral conduct, and who practise the duties of religion.

[7] Any persons of the above description may be admitted to the office of godfathers and godmothers, except the parents of the child. [8] Godfathers and godmothers, as also the person who baptizes, contract what is called a spiritual affinity with the child baptized, as also with its parents; [9] in consequence of which, they cannot afterwards marry either the child or its parents. [10] The duty of sponsors is, to see that their godchildren are timely instructed in the truths of religion, and this more especially should the parents neglect it or be prevented by death.

IV. [11] A person, who has been once baptized, cannot, without the guilt of sacrilege, attempt to be baptized a second time. [12] In this country, however, it is generally judged expedient to *re-baptize conditionally* those who become converts to the catholic faith, on account of the uncertainty whether they were properly baptized before. [13] In grown-up persons it is requisite, that contrition for sin should precede the receiving of baptism, otherwise the sacrament would be profaned and would not produce the forgiveness of sin.



CHAPTER THE SEVENTH.

I.—*Confirmation.*

I. [1] Confirmation is not, like baptism, necessary for salvation; no one, however, who is sufficiently instructed, and has the opportunity of receiving it

can neglect it, without a grievous sin. The reason of this is, because, by such neglect, he would be guilty of disobedience to God and his church, and would voluntarily deprive himself of a powerful help to salvation. [2] To receive worthily this sacrament, it is necessary that a person should be in the state of grace and be instructed in the nature of confirmation as well as in the principal mysteries of religion. [3] He should also, after the example of the apostles, endeavour to dispose himself for the coming of the Holy Ghost by more than ordinary retirement and prayer. [4] Confirmation, like baptism, can be received but once, and it would be a sacrilege to attempt to receive it a second time.



CHAPTER THE EIGHTH.

I. *Penance.*—II. *What is to be done before confession.*—III. *What is to be done at confession.*—IV. *What after confession.*—V. *Important observations.*

I. [1] The sacrament of penance being the only ordinary means whereby a christian in the state of mortal sin can obtain forgiveness, it is of the utmost consequence that every one should have a thorough knowledge of all that appertains to it. Without, however, recurring to a repetition of what has been said in a former part of this treatise relative to the three parts of penance, contrition, confession and satisfaction, it will suffice to lay down, 1st, what a sinner must do *before* he goes to confession; 2d, what he must do *at* confession: and 3d, what his duty is *after* confession.

II. 1st, *Before confession*. ---[2] The duty of a sinner before confession may be shortly expressed, in these three words, *prayer, examination and sorrow*. By *prayer* is meant, asking the grace or assistance of God : by *examination* is meant, examining his conscience in order to find out all the sins of which he is guilty : by *sorrow* is understood, exciting himself to a grief of mind for, and detestation of his sins, together with a firm resolution never more to commit them. [3] It is necessary that the sinner should begin by asking the grace of God, because, without this, he can neither know his sins as they really are nor conceive a true sorrow for them : for, as St. James says, *every good and perfect gift is from above, descending from the Father of lights.* (a) [4] He will find a prayer for this end in the *Garden of the Soul* and other books of devotion. He would also do well, if he have the convenience, to assist at the holy sacrifice of the mass, and to offer up for some days before he goes to confession his morning and evening devotions with the view of obtaining the grace of God. [5] Having thus implored the light and assistance of heaven, he must proceed to the examination of his conscience, which consists in finding out, to the best of his power, the different mortal sins of which he has been guilty, together with the *number of times* he has committed each of them. [6] The reason why this examination of conscience is necessary is, because he cannot otherwise make an entire confession of his sins.

(a) James i, 17,

[7] In this examen he must pay particular attention to the manner in which he has fulfilled the duties of his state of life, as that of a parent, child, master or servant, to sins of habit and the evil dispositions which have predominated in his heart. [8] In order to find out all the sins he has been guilty of, he must examine himself by the ten commandments, the six precepts of the church and the seven capital sins, in the following manner.

Under the first commandment.

[9] Whether he has ever read impious or irreligious books—disbelieved or doubted of any article of faith—neglected religious instruction—denied his religion—gone to places of false worship—neglected his morning and night prayers and the acts of faith, hope and charity—said his prayers with wilful distraction—been guilty of presumption or despair—committed sacrilege—rediculed or laughed at holy persons or things—consulted fortune-tellers—believed in dreams—taken notice of omens—used any charms or done any other superstitious thing—been the occasion of another's committing any of these sins, and how many times. N.B. [10] The sin of *sacrilege* consists in offering violence to or profaning either persons or things that are consecrated to God, as for example, striking maliciously, or committing any carnal sin with a person consecrated to God, acting irreverently in the house of God, or towards sacred images and pictures, receiving unworthily any of the sacraments and the like.

Under the second commandment.

[11] Whether he has broken a vow—been guilty of blasphemy—of cursing, and in what manner, and whether it was from his heart—of swearing, and in what manner or whether he has sworn unnecessarily, or to do what is sinful, or in a lie—kept company with cursers and swearers—been guilty of simply taking the name of God in vain—been the occasion of another's doing any of these things, and how many times. N. B. [12] A *vow* is a promise made to God to do something which is good, and when once made it is binding under a *special* obligation. A vow, therefore, differs from a *resolution*, as the latter merely implies the *present determination of the will*: thus, in preparing for confession a penitent is obliged to make a resolution never more to offend God by mortal sin; whereas, it would generally be rash to bind himself by vow never again to commit a mortal sin. [13] Vows, particularly of chastity and religion, should never be made without mature deliberation and the advice or permission of a prudent director: [14] and, should circumstances afterwards render a dispensation necessary or expedient for any person who has made a vow, he must apply for it to proper authority through the medium of his director. [15] *Blasphemy* is a word or thought disrespectful to God or any of his saints. [16] *Cursing* is wishing an evil wish. [17] and may be committed in three ways, by wishing an evil wish to *oneself*, to *another person*, or to *things or animals*. [18] *Swearing* is calling God or some of his creatures to

witness, and is usually committed by putting the word *by* before the name of God or the name of the person or thing that is called to witness. [19] It is not sinful, but, on the contrary, an act of religion to swear or (which is the same thing) *take an oath*, when the honor of God, the good of our neighbour or our own good requires it. [20] But it must be observed, that none but a spiritual superior in spiritual things, and a civil magistrate in temporal things, can administer an oath. Hence, any person administering or taking an oath *privately*, is guilty of sin, and it is sinful to enter or belong to any *secret society*, where an oath is a necessary qualification for admission. [21] *By simply taking in vain the name of God* is meant, using the name of the Almighty on trivial occasions, or in surprise, by saying, O God! O Lord! good God! &c.

Under the third commandment.

[22] Whether he has neglected to hear mass on sundays—been too late for mass—heard it with wilful distractions—whether, when lawfully hindered from hearing mass, he has omitted to make up the time at home—neglected to assist at afternoon prayers, or to say them at home—been guilty of laughing or talking in the chapel—bought or sold, or done any servile work without necessity on sundays, and for how long a time—committed any sin on those days—caused another person to do any of these things, and how many times. N.B. It is sinful to perform on a Sunday any servile work

which can either be done before or deferred to another time, and, generally speaking, none should work without consulting their pastors.

Under the fourth commandment.

1st. [23] *Children* must examine, whether they have disobeyed the lawful commands of their parents—looked sour or stubborn at them—given them provoking language—struck or threatened to strike them—put them into passions—provoked them to curse or swear—entertained any hatred or dislike to them—wished their death—stolen from them or squandered away their substance—neglected to work for them or to succour them in their necessities, especially in old age or under infirmity.

2d. [24] *Parents* must examine whether they have been wanting in their duty to their children, that is, whether they have neglected to have them speedily baptized—omitted to teach them their prayers, to procure them instruction, to see that they hear mass on sundays and frequent the sacraments when of proper age—been careless in keeping them from wicked company and all dangerous occasions of sin—neglected to correct them in their faults, or been excessive, passionate and uncharitable in their corrections—entertained hatred towards them—shewn undue partiality to any of them—set them bad example or encouraged them to evil—squandered away in gaming, drinking or any other way what was necessary for their support—neglected to put them to some employment—forced them to marry against their will, or refused

to allow them to marry without a just cause—and how many times.

3d. [25] *Husbands and wives* must examine whether they have been wanting in love or fidelity towards each other—been jealous without reason, or given cause for jealousy—the *husband* whether he has been guilty of overhearing or unbecoming treatment towards his wife—and the *wife* whether she has refused due obedience to her husband—been guilty of mismanaging their household affairs, or run him into debt without his knowledge or consent.

4th. [26] *Masters and mistresses* must examine whether they have been careful to see that their servants are instructed in their duty—allowed them time to hear mass on sundays and holidays, and to say their morning and night prayers—watched over their behaviour and corrected them in their faults—been passionate in their behaviour towards them, or refused to pay them their wages.

5th. [27] *Servants*, also, must examine whether they have been guilty of disobedience in any matter of moment to their masters or mistresses—provoked them to anger—given them impertinent answers—disclosed the secrets of the family—neglected their work—caused damage by neglect—stolen from them, or given any thing out of the house without their knowledge.

Under the fifth commandment.

[28] The sinner must examine, whether he has been guilty of anger—passion—quarrelling or

fighting—whether he has encouraged others to quarrel or fight—taken pleasure in seeing others fight—not prevented them, when in his power—refused to speak to, he reconciled with, or borne malice towards a neighbour, and for how long a time—wished another person's death—done anything to endanger the life of another—wished or attempted to procure a miscarriage—exposed his own life to danger—wished his own death—thought or attempted to make away with himself—given bad example to, or drawn another into mortal sin, and how many times. N. B. Anger and passion have been explained in the second chapter of this part under the capital sins : and the duties of fraternal charity have been laid down at large in the third chapter of the same part. Let the sinner here observe, that any sin, which other persons know him to have committed, is more or less attended with the circumstance of scandal or bad example. Hence, in the examination of his conscience, he should be careful under each commandment to find out *before how many persons he sinned* and declare the same in confession.

Under the sixth and ninth commandments.

[29] Whether he has been guilty of *wilfully* entertaining immodest thoughts or desires, and what sort of persons were the objects of those desires—looked at immodest objects—read bad books—listened *wilfully* or *with pleasure* to impure discourse—spoken immodest words, or words of double meaning, or sung bad songs; and before *how many* and *what*

sort of persons he spoke or sung—touched himself immodestly or taken pleasure in the irregular motions of the flesh—kissed or touched others immodestly—received or exposed himself to the danger of such familiarities—committed fornication, incest or adultery—committed self-pollution or any other sin against nature, either *by himself* or *with another*—entertained the thought or desire of committing any such sin—been the occasion of another's sinning in any of these ways, and how many times

[30] Here also married persons must examine, whether they have been guilty of any actions contrary to the purity and sanctity of their state. N.B.

[31] *Fornication* is a carnal act between a single man and woman, between whom there is no impediment to marriage. [32] *Incest* is where the parties

are related to each other within the degrees which prohibit marriage, and in confession it must be stated *in what degree* they were related. [33] *Adultery* is

when one or both of the parties are married: if only one be married, it is called *single*, if both, it is called *double* adultery. [34] Here let the

penitent observe, that, if there be anything which he does not understand in the sixth commandment, and he has the *smallest doubt* whether or not he has sinned in that way, he is bound to make the enquiry in confession,

Under the seventh and tenth commandments.

[35] Whether he has cheated, stolen, or encouraged others to cheat or steal—received stolen goods—

neglected to pay, or by prodigal expences rendered himself unable to pay, his just debts—contracted debts without the prospect of being able to pay them—passed bad money—neglected work to which he was hired—neglected to make restitution for what he has stolen—covered what belonged to another—wished another's loss or misfortune that he might gain by it—to what value, and how many times. N. B. [36] When a person has wronged another of what belonged to him, he is bound to make full restitution, if it lies in his power: without this the sin cannot be forgiven. [37] If it be not in his power to make restitution, he must have the desire and intention of doing it as soon as possible: with this view, he must endeavour by industry and economy to enable himself to do it, and [38] if he neglect any opportunity of restoring back what he owes, the guilt of the sin thereby returns upon him. [39] A person, also, who has been an accomplice in a theft and has only received a *share* of the stolen goods, is bound to make restitution for the *whole*, if his accomplices refuse to restore back their shares.

Under the eighth commandment.

[40] Whether he has borne false witness against a neighbour—disturbed another's peace of mind by insult, or reproaching him with his crimes—been guilty of calumny, detraction, or back-biting, and before how many persons—of listening to another whilst speaking ill of a neighbour—caused misunderstandings between neighbours by carrying stories backwards and forwards—prying into, or revealing

another's secret—rash judgment or lies—whether he has neglected to restore the good name of another when he has injured it—been the occasion of another's committing any of these sins, and how many times. N. B. [41] *Calumny* is telling a *lie* of another person to the injury of his good name. [42] *Detraction* is revealing the *secret fault* of another to the injury of his good name. [43] Detraction may also be committed by insinuation, interpreting the doubtful actions of another in the worst sense, by cool commendation, or by not speaking in another's defence. [44] Whoever reveals either directly or indirectly a *secret mortal sin* of another, is himself guilty of a mortal sin of detraction, unless when it is done to a parent or other superior, in order to the sinners' correction. [45] *Back-biting* is talking with pleasure about the *known* failings or sins of a neighbour. [46] *Rash judgement* is wilfully entertaining an unfavourable opinion in one's *own mind* of a neighbour without *reasonable* grounds.

Under the precepts of the church.

[47] Whether he has ever omitted to hear mass on holidays, or neglected to observe those days in the same manner as sundays—eaten flesh meat on forbidden days, or broken the days of fasting without leave from his pastor—neglected to go to confession once a year, or to receive the holy communion at easter, or made an unworthy communion at that time—received the blessed sacrament after having broken his fast—been married out of the church—been married at a forbidden time, or to a

person related to him within the four degrees of kindred—caused another to do any of these things, and how many times. N. B. The precepts of the church are fully explained in the fourth chapter of this part.

Under the capital sins.

[48] Whether he has been guilty of *pride or vanity* by seeking after, or doing things in order to gain, the applause of men—by boasting of his own performances—by dispraising others in order to exalt his own reputation—by being too obstinate in his own opinion—by self-complacency and esteem and not giving to God the glory of what he has done—of *covetousness*, by being too eager after the things of this world, or being too much elated in prosperity, or too much dejected under adversity—of *gluttony*, by eating or drinking to excess—of *envy* by repining at the spiritual or temporal good of another—of *sloth*, by being idle in performing his spiritual or temporal duties—been the occasion of another's sinning in any of these ways, and how many times. N. B. The two capital sins of *lust* and *anger* have been included under the sixth and fifth commandments. See the full explanation of the capital sins in the second chapter of this part. [49] Observe, also, that there are nine ways of being the occasion of another's sin, viz. 1st, by counsel : 2d, by command : 3d, by consent : 4th, by provocation : 5th, by flattery : 6th, by concealment : 7th, by partaking : 8th, by silence : 9th, by defence of the ill done.

[50] In the examination of his conscience, the sinner must employ all the time and diligence which an affair of such importance requires. It has, also, been said, that it is necessary for him to ascertain, to the best of his power, the *number of times* that he has been guilty of each sin. Let him, however, remember, that the Almighty never requires impossibilities: [51] hence, if he has long lived in the frequent habit of one or more sins, and cannot call to his recollection the precise number of them, it suffices for him to ascertain first, the *length of time* that he has been addicted to such or such crimes, and then, as nearly as he can, the *average number of times* he has fallen into them in the *day*, the *week*, or the *month*.—Having ascertained the different sins of which he has been guilty, together with the number of each of them, the third and most material part of the preparation for confession still remains to be performed, and that is, [52] to conceive a hearty sorrow for and detestation of his sins, together with a firm resolution never more to commit them. [53] If he be able to read, he will find in the *Garden of the Soul*, and other manuals of devotion, excellent motives to excite him to contrition, followed by affectionate sentiments and resolutions: these he should peruse leisurely and attentively, so as to let the motives of contrition sink deep into his soul. Indeed, the lives of too many christians, who go to the sacrament of penance, give just grounds to fear, that their contrition is rather in their prayer-books than in their hearts, and that, by performing this work of God

negligently, they never reap from it the precious benefits which it is intended to confer. [54] If he cannot read, he must humble himself before the offended majesty of God, by the reflection that, by what he has committed, he has heinously offended him, and removed himself to such an immense distance from him, that it is utterly impossible he should ever make one step towards a return, unless the grace of God come to his assistance. With this conviction upon his mind, he must earnestly implore the divine help. He must further consider what immense happiness he has lost, and to what infinite and irremediable evils he has rendered himself liable by his sins. [55] But the best and most perfect motive to be sorry for his sins is, *for the love of God*, who is infinitely good to all his creatures, and is *in himself infinitely amiable*. A due consideration of these motives will lead him to form in his heart corresponding sentiments of compunction for his crimes, and a resolution to avoid for the future all sin, and the occasions of sin. The whole should be concluded by fervently reciting the acts of faith, hope and charity; after which, [56] if he really feel in his heart that inward and sovereign sorrow for all his sins, grounded upon the motive of the love of God, and a sincere determination never to commit them more, he may go to confession, which should be made in the following manner.

III. 2ndly, *At confession*. [57] When the penitent sinner goes to confession, he must kneel down, make the sign of the cross, and ask the priest's

blessing in these words : *Pray, father, give me your blessing, for I have sinned.* After he has received the blessing, he must say the *confiteor*, or *I confess*, &c. as far as, *through my most grievous fault.* Then, if it be his first confession, he must say : *this is my first confession, and I am so many years of age.* It is necessary to state his age, in order that the confessor may judge how many years he has been capable of mortal sin. [58] He must then proceed to make his confession in the order of the ten commandments, the precepts of the church, and the capital sins, as explained above, always being careful to state, as nearly as he can, the number of times that he has committed each sin. If it be not his first confession, he must say : *since my last confession, which is so many weeks, or months ago, at which time I received absolution, and duly performed the penance enjoined,* (if he did not receive absolution, or did not perform the penance, he must say so) *I accuse myself that I have sinned against the first commandment, &c.* as above explained, always answering any questions put to him by his confessor, in order to ascertain more correctly the nature of his sins. [59] Having accused himself of all the sins that he can remember, he must conclude in this manner : *For these, and all other my sins, which I cannot, at present, call to my remembrance, I am heartily sorry, purpose amendment for the future, most humbly ask pardon of God, and penance and absolution of you; my ghostly father: therefore I beseech the blessed virgin Mary, and the rest of the confiteor.* [60] The

confession being thus concluded, the confessor is to judge of the case of the penitent. If he sees just grounds to believe that the person is truly sorry for his sins, and in good dispositions, he enjoins a penance, of which the penitent should signify his acceptance by saying, *yes*. The priest then gives him advice as to the best means of avoiding a relapse and improving in virtue; after which, he absolves him from his sins in the name of Jesus Christ, and dismisses him in peace. [61] If, on the contrary, he finds that the sinner has not broken his bad habits, or forsaken the immediate occasions of sin, has been wanting in the examination of his conscience, gives little signs of repentance, is ignorant of the principal mysteries of religion, will not restore the property or good name of his neighbour, or if, from any other circumstance, he has good grounds to judge that, for the present, he is unworthy of absolution, he gives him such admonitions as his case requires, and remands him to another time, without giving him absolution.

IV. 3rdly, *After confession.* [62] As soon as the penitent has left the confessional, he must not immediately quit the chapel, but kneel down and return hearty thanks to Almighty God for his goodness to him, renew his resolutions of never more returning to his sins, meditate upon the good advice or instructions of his director, lay out a plan of life for the future, implore the divine help, as also the intercession of the blessed virgin Mary, and of all the heavenly court, that he may keep his resolutions. [63] He must, also, be careful to per-

form the penance enjoined in confession precisely in the *time and manner* appointed; if no time was specified, he should not delay it for any length of time, because, until it be discharged, the sacrament of penance is not complete. [64] Moreover, if any restitution, either of the property or good name of his neighbour remains to be made, he must make it without delay. [65] If he has been refused absolution, he must with all humility acknowledge before the Almighty his unworthiness, resolve to perform all that was enjoined him, and be careful to return to confession at the appointed time. [66] If, after confession, a person calls to recollection any *mortal sin*, which before had escaped his memory, he should not be disquieted, as it will suffice to confess it the first opportunity. [67] But, if he be going to approach the holy communion, and, in that interval, should recollect a mortal sin which he had before forgotten, he should, according to the universal practice of the faithful, first *make an act of contrition* for the sin, and then return to confession. [68] Should the sin which he remembers be only *venial*, it will suffice merely to make an act of contrition for it. [69] Let him, however, observe that, when he accuses himself of a sin which had been forgotten in any former confession, he must not include it amongst his present sins, but state distinctly, that it is one which had been forgotten before. A want of such information might cause the confessor to form a very erroneous idea of the present state and dispositions of the penitent.

V. In order to assist the ignorant in acquiring a proper method of making their confessions, it may be of service to give examples of a *perfect* and an *imperfect confession*, that is, of one, from which the confessor will gain a full knowledge of the state of the penitent, and of one, which will leave him under the necessity of making enquiries. The confessions shall be supposed to be only upon the first three commandments.

Example of a perfect confession.

[70] Since my last confession, which was three months ago, at which time I received absolution and performed my penance, I accuse myself, that I have sinned against the first commandment, by neglecting, through sloth, to say my morning prayers four times a week :—Against the second commandment, by cursing a fellow creature once a week, though not from my heart, neither did I use the name of God; by cursing my work three times a week, and by swearing, in the hearing of one person, by the name of God, in what was true, about twice a week.—Against the third commandment, I have been obliged to be absent from mass every other sunday, but on one of those sundays I neglected to say prayers at home. I have also on two sundays done servile work without necessity, once for the space of an hour, and the other time for the space of half an hour.—From such an accusation as this, the confessor gains a full knowledge of the guilt of the penitent, without having to ask

a single question. But if one, that is but ill instructed in his duty, had been guilty of precisely the same sins, he would probably make his confession somewhat in the following manner.

Example of an imperfect confession.

[71] Since my last confession I accuse myself, that I have sinned against the first commandment, by *often* neglecting my morning prayers.—Against the second commandment, by cursing four times a week, and swearing twice a week.—Against the third commandment, by missing mass every other sunday, and working twice upon a sunday. [72] Here, in the very beginning, the confessor is obliged to stop the penitent to ascertain *how long* it is since his last confession, and whether he was then absolved, &c. then, *how many times* in the week he has omitted his prayers, and whether from sloth or urgent necessity.—In the second commandment, he must enquire, in *what way* he cursed, whether he used the *name of God*, whether he cursed *himself*, *another person*, or *his work*, and whether he cursed *from his heart*: then, as to swearing, he has to learn *by what* he swore, whether he swore to do an *unlawful thing*, or whether he swore in a *lie* or the *truth*; and lastly, both as to cursing and swearing, whether others, and how many heard him.—In the third commandment, from the accusation of the penitent, he cannot tell, whether he was guilty of a *mortal sin* by missing mass and doing servile work, or of *no sin at all*. To ascertain this he

must be informed what was the *cause* of his omitting to hear mass: then, if the cause were a just one, he has further to ask, whether the penitent *performed his devotions at home*. And lastly, as to the servile work, he must enquire, whether the person worked from *urgent necessity* or not, and if not, what *length of time* was spent in it.

[73] If a christian, who leads a regular life and is accustomed frequently to approach the sacraments, after examining his conscience, cannot recollect any other than *venial sins* of frailty or surprize committed since his last confession, it is adviseable for him to call to mind some *one of his former mortal sins*, and renew his sorrow for it, with the intention of accusing himself of it in confession. In this case, when he is at confession, after declaring all his venial sins, he must say: *I likewise accuse myself that in my past life I have been guilty of such a sin (naming what it is) which I have before confessed*, and then conclude his confession in the manner laid down above: *For these and all other sins, &c.* [74] The reason of this advice is, not that venial sins alone are not sufficient matter for absolution, provided they be confessed with sincere repentance and a firm resolution of amendment; but there are few christians who arrive at that degree of perfection to be able to conceive a sovereign hatred and detestation of venial sin, and were a person to be absolved from venial sin only, without his having true contrition, the absolution would be invalid, and he would be guilty of sacrilege.

[75] If, for want of a diligent examination of his conscience, through gross ignorance of his duty, shame, malice, or the like, a penitent omits one mortal sin in confession, or one about which he even doubts whether it be mortal or not, his confession is null and sacrilegious : and if he continues afterwards to approach the sacrament of penance, without accusing himself of the sin which he before omitted, as well as of the sacrilege which he committed, he is every time guilty of a fresh sacrilege, [76] which cannot be repaired without repeating the first and all the following confessions. [77] In like manner, a person who has even approached the tribunal of penance without a true sorrow for his sins, cannot repair his fault without repeating his confessions. [78] It is, moreover, frequently a wise precaution for a christian to make a *general confession of his whole life*, especially if he have any reason to doubt of the validity of his past performances, and it may be observed, that speedy and frequent relapses into sin after confession are sufficient cause for entertaining such doubt. [79] To persons, however, of a timid and scrupulous disposition, a general confession may not only be unprofitable, but even dangerous and improper. [80] In this point, therefore, every humble christian should suffer himself to be guided by the advice of his director.

[81] A penitent must always endeavour to make his confession in the plainest and most simple terms that he can, that is, with a real desire of revealing all his sins, just as he believes they are in the sight

of God, without either seeking excuses for them, or representing them in a more heinous light than they deserve. He must not enter into long and useless details of circumstances, which neither alter the nature of his sins, nor involve any aggravation. [82] Neither must he reveal the sin of another person, unless from necessity; as, for example, when he cannot otherwise make an entire confession of what he himself has committed. [83] Since the confession of sin is a duty so repugnant to human nature, it may be proper to state, that the same divine law, which enforces on the sinner the obligation of confessing his sins, enjoins also on the confessor the strictest obligation of perpetual secrecy, so that he cannot, on any account whatsoever, even to save his own life, reveal a sin which he knows *only* by confession, or make any use of the knowledge which he thereby acquires, that can be in the least disagreeable to the penitent; because, what he knows from confession alone, he knows, not as a man, but only as the minister of Jesus Christ. [84] There is also a *natural obligation of secrecy* on the part of the penitent, as to what is said to him in confession: hence the practice of too many young persons of telling their penances and speaking of the advice given them by their confessors cannot be too severely condemned, as it generally acquires a degree of disrespect towards the sacrament and God's minister, and may give others occasion of temptation or rash judgment.

CHAPTER THE NINTH.

I. Holy eucharist.—II. Preparation for communion.—III. How to receive communion.—IV. Devotion after communion.—V. Frequent communion.

I. "Our saviour," says the council of Trent, (a) "being about to depart from this world and return to his Father, instituted the sacrament of the eucharist, in which he has poured forth the riches of his love for men, and given them a memorial of his wonders: and in receiving it he has commanded us to cherish the remembrance of him, and to shew forth his death until he comes to judge the world. He wishes us to receive it as the spiritual food of our souls, and as an antidote to deliver us from our daily faults, and to preserve us from mortal sin. He intended it, moreover, to be a pledge of future glory and eternal happiness." Such being the intentions of Jesus Christ, all christians ought to be particularly solicitous to learn in what manner they should approach to the holy table, in order to fulfil those intentions, and reap from it the inestimable benefits which are destined for such as approach to it in worthy dispositions. [1] With the view of instructing them in this point, in the three following paragraphs will be explained, 1st, the manner of preparing for communion: 2ndly, how to receive it: and 3rdly, what the devotion should be after receiving it: to which

(a) Sess. xiii. c. 2.

will be subjoined a paragraph on frequent communion.

II. *Before communion.* [2] A person who desires to communicate must, in the first place, propose to himself a *right intention*. [3] It is to be feared, that many go to communion at certain times merely *through custom*, for fear of being noticed if they stay away: others, because a parent or superior desires them: and some even *through vanity*, that they may be thought devout. [4] Now, to communicate through vanity is highly sinful: [5] and to do it merely through custom, for fear of being noticed, or because a superior wishes it, would render the communion fruitless. It is true, persons may *take occasion* from the desire of a superior or from the recurrence of certain times, such as those of the plenary indulgences, to prepare themselves for communion, but then they must be careful to do it through proper motives. [6] These are, 1st, *with reference to God*, to honour and glorify him, and to commemorate the sufferings and death of his Son, Jesus Christ: [7] and 2ndly, *with reference to themselves*, to sanctify their own souls, to obtain grace to overcome temptation, to acquire some particular virtue, to understand the will of God in the choice of a state of life, or the like: or, to return thanks to the Almighty, through Jesus Christ, for some particular blessing. [8] It is also proper and charitable to offer up one's communion in behalf of others, such as, for the conversion of sinners, and the relief of souls suffering in purgatory. After proposing to himself a right intention,

the next thing that a christian must attend to, are the dispositions in which he must communicate. [9] Now, there are two *dispositions* requisite by way of preparation for communion: the one regards the *body*, the other the *soul*. [10] The disposition of the *body* is, to be fasting from mid-night, so that, on the day of communion, nothing, however inconsiderable in quantity, should have been received into the stomach, either as meat, drink, or physic, from twelve o'clock at night. This institution is of the greatest antiquity in the church. [11] The intention of it is, to shew respect to the blessed sacrament. [12] So strict is the necessity of this fast, that, were a person to receive communion after having broken it, or even when he has rational grounds for doubting whether he had broken it or not, he would be guilty of a mortal sin. [13] The only exception that is made to this rule is, in favour of persons in danger of death, who are allowed to receive communion by way of *viaticum*, without being fasting—and this not merely once in their sickness, but oftener if they continue for any length of time dangerously ill. [14] The law of fasting before communion, however, does not prevent a person from washing his mouth on the morning of communion, provided he be careful not to swallow any thing more than that moisture which must necessarily remain in his mouth and pass into the stomach in the nature of spittle. [15] The disposition of the *soul* comprises the *distant* and the *immediate preparation*. [16] The *distant* preparation consists in purifying the *soul* from the guilt of all

mortal sin, and from the affection to venial sin. [17] The christian, who is conscious to himself of mortal sin, is obliged to approach to the sacrament of penance before he goes to communion. [18] Moreover, when a person has been living in the habit of any vice, particularly if that habit should have been accompanied with public scandal, reverence to the adorable sacrament and the duty of repairing the scandal given seem to require, that a certain length of time should intervene between his confession and communion. [19] For this reason it is often highly proper that a confessor should forbid a penitent to approach to the holy communion immediately after confession, although he may be satisfied with his dispositions, and have given him absolution. [20] Every christian, who desires to receive communion, should also lay aside the *affection* even to *venial sin*, by which affection is understood a *disregard* for committing these lesser sins, or living in the habit of one or more of them, *without wishing or endeavouring to amend*. [21] This is generally the case of those who live in the frequent neglect of prayer, who pray with little attention, who do not strive to cultivate in their souls a spirit of penance, who pay but small attention to their advancement in virtue, who are too much in love with the world and its vanities, who are addicted to disobedience in lesser things, to anger, lies, &c. The consequences, however, of receiving communion in the state of mortal sin, and that of receiving it with an affection to venial sin, are very different. [22] He that receives in mortal sin is guilty of a most

grievous sacrilege by profaning the body and blood of Christ, and, in the language of St. Paul, *he eateth and drinketh judgment to himself*: (a) [23] whereas, by receiving with an affection to venial sin only, he does not commit a sacrilege, but deprives himself of the fruit or benefit which he would otherwise derive from his communion. [24] The *immediate* preparation consists in performing certain acts of devotion before communion. [25] Those who can read will find in the *Garden of the Soul* and other prayer-books meditations and devotions by way of preparation; these they should read attentively and devoutly for some days beforehand, or at least in the evening before and on the morning of communion. [26] Those who cannot read would do well to procure some other person to read for them the above-named meditations and devotions: but, if this cannot conveniently be done, they must excite in their souls, 1st, a lively *faith* in the real presence of Jesus Christ, whom they are going to receive: 2ndly, a firm *hope* in his infinite mercy and goodness: 3rdly, an ardent *love* of their divine saviour: 4thly, a profound *humility*, grounded upon a sense of their unworthiness to receive into their breasts the Lord of glory: 5thly, a boundless *gratitude* for all his goodness, especially that which induced him to institute this adorable sacrament: and lastly, a holy *eagerness* and *desire* to receive and be united to Jesus Christ.

III. *At communion.* [27] When the time of communion has arrived, which is immediately

(a) 1 Cor. xi. 20.

after the bell has been rung at the *Domine non sum dignus*, those who are to communicate must advance slowly and with reverence to the altar rails and there kneel down. [28] Whilst the clerk, in the name of the communicants, is reciting the *Confiteor*, let them renew in the presence of God, their grief for all their past disloyalties to him, and call upon the whole court of heaven, who are spectators of the sacred action which they are performing, to intercede with the Almighty in their behalf. [29] The *confiteor* being concluded, the priest turns round and gives the communicants the *general absolution*, which they must receive with their heads bowed down. [30] When the priest is saying in their name, *Domine non sum dignus*, &c. that is, *Lord, I am not worthy that thou shouldst enter under my roof, but only say the word and my soul shall be healed*, (which he thrice repeats) let them join in those humble sentiments borrowed by the church from the centurion mentioned in the gospel, (*a*) who in nearly the same words expressed his unworthiness to receive even into *his house* that sacred person whom they are just going to receive into *their breasts*. [31] The moment of communion being arrived, they must take hold of the towel that hangs before the rails with the fore finger and thumb of each hand, and stretch out their other fingers beneath it, holding it as low as they conveniently can against their breasts whilst the priest is giving them the communion. [32] The use of the towel is, not to wipe the mouth with it, as some are apt to do, but to prevent any particle of

(a) Matt. viii. 8.

the host from falling to the ground. [33] As it comes to their respective turns to receive, they must raise their heads to a moderate height, cast down their eyes, open their mouths, and place their tongues in such manner upon their under teeth, that the holy sacrament may be laid upon them conveniently. [34] The priest in giving communion says to each one, *Corpus Domini, &c.* that is, *May the body of our Lord Jesus Christ preserve thy soul to everlasting life, amen:* at which time their interior must give full scope to the liveliest sentiments of faith, hope, charity, and the other virtues mentioned above in the preparation for communion. [35] Then, drawing back their tongues and closing their mouths, they must let the sacred host moisten a little and so receive it into the stomach, being careful to prevent it from touching their teeth, and by no means attempting to touch it with their fingers. After this, they must retire to their places to perform their devotions after communion. [36] It may here, also, be proper to mention, that, after communicating, persons ought to abstain from spitting for the space of *at least* a quarter of an hour.

IV. *After communion.* [37] No moments can be more precious to a christian soul than those which follow a worthy communion, and upon the manner in which these are spent, much of the fruit of communion depends. [38] Those, therefore, who are duly sensible of the important action which they have been performing, will be careful to spend as much time as they conveniently can in devotion after communion, and, without the most urgent necessity, no one should spend less than a quarter of an

hour. [39] Those who can read, after giving a few moments to interior acts of adoration, praise, and thanksgiving, may make use of the acts which are to be found in their prayer books. [40] Those, however, who are not able to read, must endeavour to perform in the best manner they can the following acts: 1st, to bow down their souls to adore Jesus Christ truly present within their breasts: 2dly, to thank him and to invite all the angels and saints in heaven to join with them in blessing and praising him for the great and inestimable gift which he has bestowed upon them: 3dly, to offer themselves, that is, their souls and bodies, together with all the thoughts, words and actions of their lives, to him, in return for all that he has done for them: 4thly, to lay before him all their wants and necessities: and, lastly, to pray for their fellow creatures both friends and enemies, for the whole state of the church, and for the souls in purgatory. [41] All christians should, moreover, on the day of communion, keep themselves more than usually recollected, by calling to mind from time to time in the midst of their worldly occupations, the great gift which they have received, and renewing in a short way their acts of thanksgiving, praise, and adoration; and in the evening, reading or listening to others whilst reading some pious book.—[42] On those who communicate in this manner, the choicest treasures of divine grace will be poured down with a liberal hand; they will become so united to Jesus Christ, that he will abide in them and they in him; the spiritual life of grace will be preserved and increased in their souls; their inclination to evil will be diminished, and the vio-

sense of their passions weakened : they will, in short, receive a pledge of that glorious resurrection, which will lead them to behold face to face for all eternity that divine and adorable body, which is here concealed from their view by the veil of the sacrament. [43] Whereas, on the other hand, those who communicate unworthily, generally become abandoned by the Almighty : they fall into blindness of understanding and hardness of heart : they contract a familiarity with every kind of vice, which, in the end, leads them to final impenitence and eternal damnation.

V. [44] Although the church only commands her children to communicate once a year, yet she wishes and exhorts them to do it much more frequently. [45] Frequent communion, however, is not equally adviseable for all, as in this due regard must be had to the dispositions of each one. [46] Those should communicate once a month, or at the plenary indulgences, who are free from the *habit* of every mortal sin : who seldom fall into mortal sin, and that only through surprise or human frailty and who, when they have had that misfortune, immediately return to God by sincere repentance. [47] For christians to be worthy to communicate once a week or oftner, greater perfection is required : they should always live in the state of grace, so as never to commit a mortal sin : they should be free from every *affection* to the least venial sin : they should have a longing desire to communicate, and always prepare themselves for it with great fervour, and daily labour in earnest to advance in the paths of perfection. [48] From this it may be inferred, that those who live in

the habit of any one mortal sin are *never* worthy to communicate, and that a confessor is bound to refuse to suffer those to receive communion, who are constantly falling into mortal sin.



CHAPTER THE TENTH.

I. *Hearing mass.*—II. *Visits to the blessed sacrament and benediction.*

I. The nature of that most sacred and solemn part of the christian worship, the eucharistic sacrifice, which we call the *mass*, having been explained in the ninth chapter of the first part, all that remains to complete the instruction of christians on that head is, to teach them *how to hear mass*. [1] Those who can read, will find in different prayer books various methods of hearing mass, all of which are good, and any one of which may be used according to each one's devotion. [2] The task, however, of teaching such as cannot read to hear mass with fruit, is attended with some difficulty, which difficulty arises, not from the nature of the mass itself, but from their generally not having a proper understanding of what the mass is. [3] The first step, therefore, towards teaching those who cannot read how to hear mass is, to make them understand the nature of a sacrifice in general, and then to shew them how the mass is a sacrifice, and in what it consists. To do this, it may be of service to state here in short, (what in

the former part was explained at length, [4] that a sacrifice is an external offering made to Almighty God by a proper minister, as an acknowledgment of his being the Lord and master of all things, [5] and that Jesus Christ, having once offered himself upon the cross in sacrifice to his Father, instituted the mass to be a daily renewal and memorial of that sacrifice, and the means of applying to the souls of christians the benefit of his death upon the cross. [6] The mass, therefore, is the sacrifice of the body and blood of Jesus Christ, for, [7] although in the mass Christ does not *really* die, yet his death is represented by the *separate consecration* of bread into his body, and of wine into his blood; and under this representation of death he offers himself by the hands of the priest. [8] Hence it belongs to the priest alone to offer the sacrifice, and for this reason it is not requisite that the people should say the very prayers which he says. [9] The duty of the people is, to join their intention with his; and, as Christ offered himself upon the cross for four intentions, so he is offered for the same in the mass. [10] These intentions are: 1st, for the honour and glory of God: 2ndly, in thanksgiving to God for all his benefits: 3rdly, to obtain the pardon of our sins: and 4thly, to obtain for us all other graces and blessings which we stand in need of. [11] If this be well understood, nothing can be more easy than to teach those who cannot read how to hear mass profitably. It may be done in the following manner. [12] Let them, before mass begins, or at the very beginning, form in their minds the aforesaid intentions

by saying this prayer, or some other to the same effect:—*O my God, behold I am come here this day to commemorate the sufferings and death of thy Son, my Saviour, Jesus Christ, and to join with him and his minister in offering to thee his sacred body and blood; 1st, for thy own honour and glory: 2ndly, to make thee a return of thanks through him for all the benefits which thou hast bestowed upon me and upon all mankind: 3dly, to obtain through him the pardon of all my sins, and of those of all others: and 4thly, to beg that thou wilt grant to me and all others, through the merits of his sufferings and death, all the graces and blessings of which we are in need.* [13] This being done, they may divide the mass into four parts, [14] the first from the *beginning* to the *gospel*—the second, from the *gospel* to the *consecration*—the third, from the *consecration* to the *communion*—and the fourth from the *communion* to the *end*. [15] In the first part, that is, from the *beginning* to the *gospel*, after considering for a few moments the great injury that has been done to God's honour and glory by the sins of mankind, and rejoicing that this injury has been repaired by the sacrifice of his Son, they may say devoutly *five Paters, five Aves, and one Creed*.—[16] In the second part, that is, from the *gospel* to the *consecration*, after considering the many benefits which the Almighty has bestowed upon them and upon all mankind, particularly by having sent his divine Son into the world for their sakes, they may say *five more Paters and Aves, and one Creed*. [17] During the consecration and elevation, they should bow down their heads to adore Jesus Christ, who then becomes present upon the altar.

and offers himself in sacrifice, [18]. In the third part, that is, from after the elevation to the priest's communion, after having called to mind the principal sins of their past lives, and especially those which they may have lately committed, and made a sincere act of contrition for them, they may say other *five Paters* and *Aves*, and *one Creed*.

[19] Whilst the priest is communicating, they should make a *spiritual communion* by conceiving in their souls an ardent desire to receive Jesus Christ, and making an act of the love of him; to which end they may say: *Come, Jesus, and take full possession of my soul. Oh, that I could die for the love of thee, who wast pleased to die for the love of me.* [20] In the fourth part, that is, from after the communion to the end, after considering what graces and blessings they stand most in need of, and those which they wish to ask in behalf of others, either living or dead, let them pray for them by saying *five more Paters* and *Aves*, and *one Creed*.

[21] Should, however, the capacity of any persons be so dull as not to be able to acquire this easy method of hearing mass, they must be taught to offer up these four intentions at the beginning, and to fill up the time by saying *Paters*, *Aves*, and any other devout prayers, and, also, occasionally to adore Jesus Christ, meditate upon his passion and death, and pray in the best manner they can for their own and others necessities.

II. [22] Wherever Jesus Christ is, there he is deserving of and entitled to our adoration, and, as faith obliges us to believe, that he is truly present in our tabernacles under the sacramental

species, so it ought to be one of the great objects of devotion with all christians, whenever they enter a chapel where the holy sacrament is preserved, to offer him their adoration and worship; [23] The rules of all religious communities prescribe to their members frequent visits throughout the day to the blessed sacrament; and, although christians who live in the world are precluded from the opportunity of doing it so often, yet all who truly love Jesus Christ will be careful to pay him their visits as frequently as circumstances will permit. [24] On these occasions, they must entertain themselves in familiar intercourse with him and expose to him their wants and necessities: they must make acts of faith, hope, love, adoration, praise and thanksgiving, and communicate spiritually by conceiving in their souls an ardent desire to be united to him and making an entire offering of themselves to him. [25] Such must, also, be their devotion, when they are present at that solemn act of worship called *benediction*, which has been explained in the first part; and when, at the conclusion, the officiating priest turns round with the blessed sacrament in his hand to give the benediction, they must bow down their heads and with all fervour and humility crave the blessing of Jesus Christ.



CHAPTER THE ELEVENTH.

I. *Sickness*.—II. *Extreme unction*.—III. *Last benediction*.

F. The sin of our first parents rendered our souls liable to eternal death, and our bodies to a variety of

pains and infirmities, which are the usual forerunners of our earthly dissolution. [1] All christians are bound during the days of health to keep in order their affairs as well temporal as spiritual. But if they have unhappily neglected this, the duty of doing it becomes more urgent when the Almighty is pleased to visit them with sickness. [2] By neglecting the speedy settlement of their temporal affairs they often expose themselves to the danger of dying under the guilt of injustice to their neighbours, or of leaving behind them the seeds of division in their families. [3] Those who are conscious to themselves of being in the state of mortal sin, by deferring their return to God run the greatest hazard of dying in that state, for, to make a good confession and effect a sincere reconciliation with God, even when in health, is a difficult task; how much more so, then, must it be, when they have delayed it until they become oppressed with grievous sickness, and their minds, being stupified with pain, have no longer the power to think seriously of any thing. [4] Hence, although the infinite goodness of God forbids us to despair of the salvation of those who defer this work until the last extremity, yet reason tells us, we have every thing to fear and little to hope for them. [5] For this reason, the friendship of those who neglect to warn people in sickness of their danger, is quite misplaced. If they feel a sincere regard for them, they ought much more to dread their appearing before God unprepared, than any evil effects that can arise from a true representation of their danger. [6] Whenever, therefore, persons are visited with serious infirmity, they should imme-

diately attend to the affair of their souls, by examining their consciences and exciting in their hearts a true sorrow for their sins. [7] They should then desire some of those, who are about them, to send for spiritual assistance. If they be suddenly taken so ill as to be considered in great danger of death, no time should be lost in this. In ordinary cases, however, due respect for their pastors and the remembrance of the many duties which they generally have to perform will lead them to consult as much as possible their convenience, so as not to trouble them at unreasonable hours without real necessity. [8] The office of a pastor towards those of his flock who are dangerously ill is, to administer to them the sacrament of penance, the holy eucharist by way of viaticum, and extreme unction, together with a plenary indulgence and the last blessing of the church.

II. The nature, the necessity and the effects of the sacrament of *extreme unction* have been explained in the tenth chapter of the foregoing part; [9] and since, as it there appears, it is designed by the Almighty to enable the sick to bear their sufferings with patience and resignation, and also, when the good of their souls requires it, to restore them to health, the receiving of it should, by no means be deferred until the last extremity. [10] Provided they be duly prepared, the sooner they receive it after they become in moral danger of death, the better. [11] When sick persons enjoy the use of their reason, they ought to dispose themselves for it by suitable acts of virtue, particularly of faith, hope, charity, contrition and resignation. They should also pray that the holy unction, which they

are about to receive, may produce in them the fruits for which it was instituted ; [12] and, whilst the minister of God is anointing the eyes, ears, &c., they ought, with contrite and humble hearts, to implore the divine mercy to pardon them whatever sins they may have committed by their different senses and members.

III. [13] The pastors of souls are, moreover, empowered to grant a plenary indulgence together with the blessing of the supreme head of the church to such as are in the last extremity of sickness. [14] To receive the benefit of these they ought to excite themselves to a lively faith in Jesus Christ, an entire confidence in his mercy and goodness; to offer their whole souls to him, to love him for all eternity, to beg pardon from the bottom of their hearts for all their sins, and willingly to accept of death as the punishment of them. [15] As soon as they have received these sacred rites of the church, they should return hearty thanks to God for having favoured them with these helps in their sickness, and from that time, thinking as little as possible of the affairs of this world, turn their entire attention to death and eternity. [16] The duty of fraternal charity requires that those who are employed about the sick should afford them all the spiritual help that lies in their power, by encouraging them to patience and resignation, speaking to them of the mercies of God and repeating to them at intervals prayers and pious ejaculations, [17] and especially whilst they are in their agony, if they be sensible, making for them short acts of faith, hope, charity, and contrition. They should, likewise, at that time,

say *the recommendation of a departing soul*, which may be found in the *Garden of the Soul* and other prayer books.



CHAPTER THE TWELFTH.

I. *Holy orders.*—II. *Religious state:*

I. The nature and effects of the sacrament of holy orders having been sufficiently laid down in the eleventh chapter of the first part, it is useless, in a work like the present, to dwell upon all the practical duties appertaining to it. [1] Suffice it, therefore, to state three things which should be generally known: 1st, that there are certain defects of the *mind* and others of the *body*, called *irregularities*, which render those in whom they exist, incapable of entering into holy orders. What these irregularities are, may be easily learnt from their pastors by those whom it may concern to know them. 2dly, That there are certain *dispositions* requisite in those who would enter the ecclesiastical state; which are, a zeal for the glory of God and the salvation of souls; a disengagement of affection from the world; a competent share of talent and knowledge to render them of service to the church; and a love of prayer, retirement, study and labour. 3dly, That they must be called to that state by Almighty God: *neither*, says St. Paul, *doth any man take the honour to himself, but he that is called by God, as Aaron.* So Christ also

did not glorify himself that he might be made a high priest: but he that spoke to him; Thou art my son, this day have I begotten thee. (a) [2] Those men may believe themselves truly called to the priesthood who, being in the dispositions just enumerated, are led to embrace it by the advice or with the approbation of a wise and virtuous director. [3] Whereas, on the other hand, those may safely conclude that they have no true vocation, in whom the said dispositions do not exist at least in a certain degree, or who are advised by their directors not to enter that state, or who are influenced by views of sensuality, avarice, or ambition, or by the solicitations of their parents; or, lastly, who are engaged in a sinful life. [4] Dreadful would be the consequences of taking holy orders without a call from God: the grace of the sacrament would be frustrated in those who should do so, by which they would deprive themselves of the succours from the Almighty, which are daily necessary to enable his ministers to discharge their manifold and arduous duties, and thus they would, in all probability, lose their own souls and be the cause of the damnation of thousands of others, who to all eternity would cry out for vengeance against them.

II. [5] The *religious state* is that in which persons of either sex retire into monasteries or religious houses, and there consecrate themselves *by vow* to the service of God. [6] Such is the sanctity of the religious state, and so awful are the obligations which it imposes, that none should embrace it without a call from God. [7] For this rea-

(a) Heb. v. 4, 5.

son, those who feel an inclination to engage in it are required by the church to try themselves for the space of at least twelve months, in what is called the *noviciate*. During this time of trial, they are at liberty to return into the world. [8] If they conclude on becoming religious, they make their profession by a triple vow of perpetual poverty, chastity, and obedience; [9] of *poverty*, whereby they renounce all worldly possessions; [10] of *chastity*, whereby they bind themselves to live a single life, and to renounce all carnal pleasures, [11] and of *obedience*, whereby they give up their own liberty and will, to follow in all things the will of their superior. [12] This vow being once taken, they have then no longer the choice of returning to a secular life, but must persevere in the state which they have embraced till death. [13] The conduct of those parents, who endeavour to persuade their children to enter into a religious state, contrary to their own inclinations, and that of those who refuse to allow their children to try their vocation by entering into the noviciate, when they are of a competent age and have the approbation of their directors, are highly blameable and sinful. By either the one or the other, they will probably become the cause of their eternal ruin.

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CHAPTER THE THIRTEENTH.

I. *Matrimony*.—II. *Impediments of marriage*.—III. *Manner of preparing to enter that state*.—IV. *What is to be done on entering it*.—V. *Obligations of married persons*.—VI. *Churching of women after child-birth*.

I. [1] We have already seen that the natural contract of matrimony, originally instituted by the

Almighty between our first parents in Paradise, has been raised by Jesus Christ to the dignity of a sacrament, that married persons may thereby receive those graces which are necessary to enable them to discharge with fidelity their many and arduous duties. [2] But, in order to receive these graces, they must, first, make choice of a person in whom there is no impediment to marriage: 2ndly, their conduct before marriage must be such as not to offend God, but please him: and 3rdly, when they receive that sacrament, they must do it with purity of intention and purity of conscience. [3] And yet, although such be undoubtedly their duty, and although there is no circumstance of their lives upon which their present and future happiness so much depend, as upon the manner in which they enter into that state, there is, unfortunately, no occasion on which the generality seem so little disposed to be influenced by principles of religion, as when they are about to enter or are actually entering upon it. Their conduct before marriage is, for the most part, such as to bring upon them the anger and indignation of God: in marrying they think little of the sacredness of the action which they are performing, and seldom are influenced by proper motives. Thus, instead of the Almighty's blessing, they receive his curse, and with this it is not to be wondered if they are not happy and never fulfil their obligations. [4] With the view of instructing christians how to prevent these dreadful evils, the following paragraphs will contain, 1st, the impediments of marriage: 2ndly, the manner of preparing for that

state: 3rdly, what is to be done on entering it: and 4thly, the obligations of married persons.

II. [5] The impediments of marriage are founded partly upon the law of nature, partly upon the divine law, and partly upon the laws of the church, and they are all most reasonable in themselves, and instituted for good and wise purposes. [6] These impediments are of two kinds; some only make it sinful for persons under particular circumstances to contract marriage, but do not annul it when the contract has been made: others render marriage null and void in the sight of God and his church, even after the contract has been entered into. [7] The impediments which only render it unlawful and sinful to marry, but do not annul the contract when made are three: 1st, *the prohibition of the church*, that is, the precept which forbids marriage to be solemnized between the first sunday of advent and the twelfth day after christmas day, and between ash-wednesday and low-sunday, all inclusively: 2ndly, a *promise of marriage*, that is, when two persons have entered into a mutual engagement to marry each other, neither of them can marry another so long as that engagement is not dissolved by mutual consent, or in some other lawful way: and 3rdly, a *private vow* to live a life of chastity, or to enter into a religious order. [8] The impediments which render a contract of marriage, even when it has been made, null and void in the sight of God and his church are thirteen: 1st, a *mistake of the person*, that is, when any one has entered into a contract of marriage with one person supposing it to have

been another, the marriage is null: 2nd, *being in holy orders, or under a solemn vow of chastity*, by which is meant, a vow that is made in an approved religious order: 3d, *relationship by blood* to the fourth degree, or that of third cousins: 4th, *affinity by marriage*, that is, a man, after the death of his wife, cannot marry any of her relations *in blood* to the fourth degree inclusively, nor, in like manner, a woman the relations of her deceased husband: 5th, *affinity from the crime of fornication or adultery* to the second degree; that is, a person who has been guilty of fornication or adultery with another, cannot marry the brother, sister, or first cousin of his or her accomplice in guilt: 6th, *spiritual affinity arising from baptism*: by this a person who has baptized a child, or stood god-father or god-mother to a child in baptism, cannot afterwards marry the child or its parents: 7th, *adultery committed by two persons under a mutual engagement to marry* each other as soon as both parties are free: 8th, *a feigned marriage followed by adultery* between two persons, one or both of them being already married: 9th, *murder*; that is, if a man murders his own wife, in order to marry a woman with whom he has committed adultery, or if he murders the husband of a woman with whom he has committed adultery, in order to marry the latter, in either case a contract of marriage would be null: 10th, *the use of violence*, that is, where a person is induced to consent to marriage through bodily fear: 11th, *infidelity*, that is, when one of the parties is not a christian: 12th, *public honesty*, that is, when two persons

are publicly known to have promised marriage to each other, and that promise has been dissolved by death, by mutual consent, or by any other cause, *he* cannot afterwards marry her mother or sister, nor *she* his father or brother : 13th, *clandestineness*, that is, when the contract is not entered into before a parish priest and two witnesses; this impediment, however, is only in force in those places where the decrees of the council of Trent relative to certain points of discipline have been received and published : (a) and 14th, *the bond of marriage*, that is, a married man cannot, under any circumstances, marry again during the life time of his wife, nor a married woman during the life time of her husband. From this it follows, 1st, that when, in case of adultery, a divorce has been justly and legally obtained, not even the innocent party has the power to marry during the life-time of the other : and 2ndly, that where the parties have, from any cause, been separated without hearing of each other, *no length of absence* can entitle either of them to marry again without a *moral certainty*, grounded, not upon suspicion or vague report, but indisputable evidence, of the death of

(a) Clandestine marriages have, at all times, been condemned by the church as *sinful*, but were not *annulled* before the general council of Trent. In Great Britain, however, this decree was never published, and consequently here clandestine marriages, though sinful, are valid. In Ireland it was published in all the dioceses except the arch-bishoprick of Dublin, the dioceses of Kildare, Ferns, Ossory, and Meath, and the warden-ship of Galway.

the other party. Such are the impediments which religion opposes to indiscriminate connections by marriage. [10] And here let it be observed, that no plea, either of ignorance or the ties of a father and mother to their offspring, can make it lawful in the sight of God for those who have married even innocently, under any of these impediments, to live any longer together, when they have become acquainted with the impediment which made their marriage null. [11] That same divine will, however, upon which these impediments are founded, has given to the church the power of dispensing with such of them as are not repugnant to the law of nature, when for any weighty cause she judges it expedient, [12] and to her judgment, as to that of a prudent mother, ever solicitous to do what she considers most conducive to the good of her children, all are obliged to submit. [13] Those who have married under an impediment of which they were ignorant, on becoming acquainted with it, must have immediate recourse to their pastor, and request him to represent their case to proper authority, and ask for a dispensation. If it be granted, they may then lawfully marry each other: if not, they are bound, whatever inconvenience may arise from it, to separate. [14] With regard to dispensations for those who have not already contracted marriage, they ought seldom to be asked, as it is the spirit of the church to grant them as seldom as possible, and then only for the most urgent reasons. [15] From this it follows, that those who pay their addresses to or receive the addresses of persons whom they are prohibited

sacred contract is made, and their subsequent appearance before an established minister becomes then a mere *civil action*, which they perform in order to render their marriages *legal*. [29] Christians should be careful not to profane the day of their marriage by dissipation and diversions which are inconsistent with the duties of religion. It is, indeed, just and reasonable that they should celebrate the day with joy in the company of their relatives and friends, a practice which is even sanctioned by Jesus Christ himself, who honoured the marriage feast of Cana with his presence: but then, all intemperance, all dangerous diversions, and much more all indelicate allusions, must be absolutely excluded, as unbecoming christians, not only on this, but every other occasion.

V. [30] Married persons must know that there is a purity attached by the sacred laws of God to their state, as well as to a single life, a purity which renders every action, that does, not tend to the end for which matrimony was instituted, criminal in the sight of God. Far, then, should be from them that brutality of which St. Paul in his epistles often complains, as being like that of the heathens who, knowing not God, abandon themselves without restraint to their passions. [31] Let them also remember, that the debt of marriage which each one owes to the other, cannot, without a just cause, be lawfully refused, and that the party so refusing is answerable to God for whatever evil may arise from it. [32] Husbands owe to their wives love, protection, kind treatment,

good example and condescension to their weaknesses : [33] but, at the same time, they are not to suffer them to rule, but must preserve in their families that authority which God has given to them, for, as St. Paul says, *(a) the husband is the head of the wife.* [34] Wives, on the other hand, are obliged to love, respect, and honour their husbands, to behave towards them with obedience and submission, to conform as much as possible to their inclinations and wishes, and not to squander away their substance : *Let wives,* says St. Peter, *(b) be subject to their husbands.* [35] And, since trials and crosses are inseparable from the state of marriage, both parties must accept of them with patience, offer them to God in expiation of their sins, and endeavour to be a mutual support to each other, through the motives which religion dictates. [36] Numerous, also, and important are the duties which fathers and mothers owe to their children. As soon as they are born, they are bound to make an offering of them to Almighty God, and to have them speedily baptized. [37] In their earliest infancy, they must accustom them to the duties of religion, curb all their evil inclinations, keep them as much as possible from associating with those of the other sex, punish them, but always in a mild and rational manner, for their faults ; by no means suffer them to lie in the same bed together after they come to the use of reason ; and, above all things, be careful never to say or do any thing in their presence to scandalize them.

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their good; make the best provision they can to-
wards their future establishment in the world, yet
so as not to force their inclinations in the choice of
a state of life; accustom them to industry and seri-
ous occupation; keep due subordination amongst
them, to prevent their quarrelling with each
other; watch with a most vigilant eye over the
company they keep, so as never to allow any that
is likely to be dangerous to their morals, and in-
spire them with a great esteem for prayer, spiritual
reading, and all the exercises of religion.

VI. [39] The practice of churching women
after child-birth is not commanded by any law
either of God or his church, but is pious and com-
mendable in itself, if performed in proper disposi-
tions. [40] The object of it is, to make a public
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to him, and to receive the blessing of the priest
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THE FOURTEENTH.

vocal.—II. *Its necessity.*—III. *Con-*
. Time of prayer.—V. *What prayers*
meditation.

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VI. [39] The practice of churching women after child-birth is not commanded by any law either of God or his church, but is pious and commendable in itself, if performed in proper dispositions. [40] The object of it is, to make a public thanksgiving to God for their safe delivery and recovery, together with an offering of their infants to him, and to receive the blessing of the priest. [41] In order that the Almighty may accept of their thanksgiving and the offering they make to him, and also give them his blessing through the hands of his minister, it is requisite that they should be in the disposition of sorrow for their sins. [42] From this it follows, that the pastors of the church are fully justified in refusing to church those women who neglect the duties of religion. [43] They are,

moreover, expressly forbidden to church a woman who is not lawfully married.



CHAPTER THE FOURTEENTH.

I. *Prayer, mental and vocal.*—II. *Its necessity.*—III. *Conditions of prayer.*—IV. *Time of prayer.*—V. *What prayers are to be said.*—VI. *Meditation.*

I. [1] *Prayer* is a raising up of our minds to God, either to adore and praise him, to thank him for his benefits, to implore his mercy and grace, or to offer our thoughts, words, and actions to him. [2] There are two kinds of prayer, *mental* and *vocal*. [3] *Mental prayer* is that which is performed only in the heart and the mind, without being accompanied with any words. [4] By *vocal prayer* is understood, not a mere hypocritical service of the tongue and lips, but an outward declaration of the sentiments of the heart, by words spoken to the Almighty, either in secret or aloud, or read in books.

II. [5] All christians, who have arrived at and possess the use of reason, are on several accounts obliged to pray: 1st, because Jesus Christ has commanded us to pray; *we must pray always*, says he, (a) *and not faint*. [6] He does not mean by this, that we are always to be praying, either men-

(a) Luke xviii. 1.

tally or reciting vocal prayers, but that we must at all times be in the disposition of the love of God, and thereby refer to him all the thoughts, words, and actions of our lives. Hence it may be truly said, that the lives of such as love God are an uninterrupted prayer, and that they only then cease to pray when they cease to love him : 2ndly, because we cannot perform a single action that will be profitable to salvation, nor even so much as entertain a good thought, without the grace of God, which is not to be obtained but by prayer. The sacraments are, indeed, the channels through which divine grace flows into the soul; but even these do not produce their intended effects, unless the receiving of them be accompanied by prayer : 3rdly, God being the creator of all things, and possessing sovereign dominion over all, we are obliged to adore and praise him, to offer our whole being to him, and to implore his help under all our necessities : and 4thly, since we have nothing which we have not received from God, we ought to return him thanks for all his benefits, and implore his grace to make good use of them.

III. [7] In order that our prayers may produce their effect, they must be accompanied with these five conditions ; we must pray in the name of Jesus Christ, with humility, with attention, with confidence, and with perseverance. [8] We must pray in the *name* and through the *merits of Jesus Christ*, because he is our mediator, and there is no other name under heaven given to us, whereby we can obtain either grace or salvation. [9] Even when we

address our prayers to the saints, we can only beg of them to unite their prayers with ours, to obtain what we want through the merits of our common redeemer; and when we adore, praise, or thank God, it must be done in the same adorable name. [10] We must pray with *humility* and compunction, on account of our own weakness, poverty and indigence, and the number and grievousness of our offences against him, on whom we depend for all present and future good. [11] We must pray with *attention*, for, if we pray with *wilful distraction*, without attending either to God or what we are saying to him, we are guilty of mockery. Let it, however, be understood that, of wilful distractions some are wilful *in themselves*, and others in *their cause*. [12] Distractions are *wilful in themselves*, when persons knowingly and deliberately think of things foreign to piety whilst saying their prayers. [13] Distractions are said to be *wilful in their cause*, when they are caused by leading a dissipated and worldly life, by a misplaced affection towards any person or thing in the world, by too great a solicitude about temporal affairs, or by giving way to excessive grief under misfortune. For since, as our saviour says. (a) *where your treasure is, there your hearts shall also be*, it is not surprising that those who give their continual attention to any thing more than God, should have distractions when they pretend to pray. [14] Now, prayers that are said with distractions which are either wilful in

(a) Matt. vi 21.

themselves or in their cause, cannot be called a *raising up of the mind to God*. [15] But if distractions be not wilful in either of these ways, but arise merely from human infirmity, our prayers under them will be equally acceptable to God, as if our minds were all the time intent upon him. [16] In order, however, to preserve our minds free from distraction in prayer, we must, according to the admonition of the wise man *(a) prepare our souls before prayer that we may not be like a man that tempteth God*: that is, we must retire to a place where we shall be free from external sources of distraction, place ourselves in the presence of God and think seriously of what we are going to do. [17] We must pray with *confidence*, because God both can and will grant our requests, when he sees they are for our good and are offered in a proper manner: *all things*, says our saviour *whatsoever ye shall ask when you pray, believe that you shall receive, and it shall come unto you*. [18] We must pray, likewise, with *perseverance*, for two reasons: first, because every day brings with it new wants and necessities, and secondly, because God often refuses in the beginning of prayer, what he afterwards grants, if we persevere in it.

IV. Prayer may be taken either for the habitual disposition of a heart that loves God, that desires to be united to him, and that lives for him alone, and in this sense we are obliged to pray always; or for the actual raising up of our minds to God by adoration, praise, offering, thanksgiving or suppli-

(a) - Eccli. xviii. 23.

cation, and in this sense we are only obliged to practise it at certain times and on certain occasions. [19] The *times* which we are particularly obliged to devote to prayer are a considerable portion of all sundays and holidays. [20] The *occasions*, which render this duty in an especial manner incumbent upon us, are, when we are sick, when we are under any affliction, temptation or persecution, and in all extraordinary necessities ; at times of public calamity ; at the beginning and end of every important action of the day ; when we have received any grace or blessing from God ; and for our neighbours, when they are under necessities which, if our own, would oblige us to pray for ourselves. [21] Moreover, all christians should make it an invariable rule to begin and end every day of their lives with prayer. 'The devotions proper to be performed in the morning and evening depend, in some measure, upon each one's leisure. Those, who have their time in a great degree at their own disposal, should perform the daily exercise which is in the *Garden of the Soul*, or that of some other approved prayer book. [22] But, as for the poor who are obliged to labour, they ought, *in the morning*, 1st, to bow down their souls to adore God : 2ndly, to thank him for all his favours and for having preserved them during the night : 3rdly, to offer to him all the thoughts, words and actions of the day : 4thly, to implore his grace not to offend him throughout the day : 5thly, to beg the intercession of the blessed virgin and the other saints, and the protection of their guardian angels, and lastly to say the *Lord's prayer*, the *Hail Mary*, the *Apostles' creed*, the

confiteor, and the acts of *faith*, *hope*, *charity* and *contrition*; and these prayers are to be said not only for themselves but for all others, particularly their children, relations, benefactors and friends whether living or dead. [23] For their *evening exercise*, they should 1st, adore God: 2ndly, thank him for all his benefits, particularly for those which they have received that day: 3rdly, examine how they have spent the day: 4thly, ask pardon of God for their sins and resolve to commit them no more: 5thly, pray to the Almighty to preserve them from all the illusions of the devil and other evils during the night: 6thly, implore the intercession of the blessed virgin, &c. as in the morning. [24] It is, also, a pious practice of the faithful to say the *angelus* every morning, noon and night. [25] The object of the *angelus* is twofold: 1st, to call to our recollection the incarnation of the Son of God and to beg of the Almighty that through the merits of his passion and death, we may arrive at the glory of his resurrection; and 2ndly, to commemorate the share which the blessed virgin had in the incarnation of Jesus Christ and to invoke her intercession. [26] To say grace before and after meals, is likewise a debt of gratitude which we ought every day to pay to God for his temporal blessings.

V. [27] Nearly allied to prayer is the great duty of *meditation*, which consists in reflecting upon some of the great truths of eternity, death, judgment, hell or heaven, upon the law and commandments of God, or some of the duties of a christian life, and then examining our hearts by those truths, lamenting our corruption, weakness and misery, making

good resolutions and imploring the help of the Almighty to keep them. [28] All christians are obliged to meditate in this manner, because all are obliged to be impressed with a lively sense of the laws of God, to examine their consciences by them, to lament their infidelities in the observance of them, and to make resolutions and take measures to amend. [29] Such as have the leisure should devote at least a quarter or half an hour every morning or some time in the day to meditation. [30] Others would do well to read or listen every evening to a chapter in some pious book and meditate upon the subject of the lecture. [31] But even the most simple and ignorant may find abundant matter for meditation in the instructions, sermons and exhortations of their pastors and in the lives and example, whether good or bad, of those around them.



CHAPTER THE FIFTEENTH.

I. *Sign of the cross.*—II. *Blessings.*—III. *Confraternities.*

I. One of the most ancient and pious ceremonies of the catholic church is the use of the *sign of the cross*, a ceremony which began with the first establishment of christianity itself and has been practised by catholics in every age and country. [1] It is made by putting the right hand to the forehead, then to the breast, then to the left shoulder, and lastly to the right shoulder, and saying at the same time : *In the name of the Father, and of the Son, and of*

the Holy Ghost. Amen. [2] The sign which we make with the hand puts us in mind of our redemption through the merits of the death of Jesus Christ upon the cross, [3] and the words, which we pronounce at the same time, serve to remind us of the great mystery of the most holy Trinity. [4] We make use of this sign before and after our prayers, to signify that we place all our confidence of obtaining mercy, grace and salvation in the blessed Trinity and the merits of our crucified saviour.

II. [5] By *blessings* are understood those prayers and ceremonies whereby the church dedicates certain things to the use of religion, such as water, salt, oil, chapels, altars, the vestments and linen used at the altar, &c. In the prayers which are employed in these blessings, she begs of the Almighty, that the use of them may produce grace in our souls. [6] The grace, however, which we expect to derive from using those things which are blessed, we do not believe to arise from any inherent virtue which they possess in their own nature, but from the virtue and omnipotence of God. [7] To attribute any supernatural efficacy to them independently of God, would be superstitious. [8] It must, also, be observed, that there is a wide difference between the efficacy of those things which are blessed for the *administration of the sacraments* and of such as are blessed for *other pious uses*, that of the former being derived from the institution of Jesus Christ himself, and that of the latter being only given by the Almighty according to his own good will and pleasure, and in such proportion as the faith, piety and respect of those who use them deserve. *

III. [9] *Confraternities* are associations which persons living in the world form amongst themselves to perform certain exercises of piety. [10] These associations are doubtless good and pleasing to the Almighty, when their rules are in accordance with the spirit of the church and they are kept free from abuses. [11] No new practices of devotion should be instituted, and much less should any indulgences be published in favour of the members of a confraternity, without the sanction of episcopal authority. [12] Such persons as wish to become members of a confraternity should examine well whether the particular obligations which its rule imposes will interfere with the faithful performance of their general duties ; and if so, by no means ought they to engage in it, because works of *precept* must always have the preference to those which are only of *council*. [13] Their motive must, also, be good ; that is, they must not be actuated by vanity or any worldly inducement, but solely by the desire of promoting the honour and glory of God and their own and neighbours' salvation. [14] After engaging let them faithfully observe their rule, and, at the same time, guard against the abuse of too many who rest their hopes of salvation more upon the performance of the particular practices of piety which they have taken upon themselves, or even upon the *badge* which they carry about with them, than upon the discharge of the general duties of religion.

CHAPTER THE SIXTEENTH.

I. *Eight beatitudes.*—II. *Conclusion.*

I. There are eight things, which Jesus Christ assures us will make us happy upon earth and which alone can entitle us to hope for eternal happiness hereafter. [1] *Blessed*, says he (a) *are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the meek, for they shall possess the land. Blessed are they that mourn, for they shall be comforted. Blessed are they that hunger and thirst after justice, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the clean of heart, for they shall see God. Blessed are the peace makers, for they shall be called the children of God. Blessed are they that suffer persecution for justice sake, for theirs is the kingdom of heaven.* [2] By the *poor in spirit* are meant, 1st, the poor who are content with their condition : and 2ndly, the rich ; whose *affections are disengaged* from what they possess. [3] By the *meek* are meant, those who are mild in their general deportment, and are not given to quarrelling, murmurs and complaints. [4] By the *mourners* are understood, such as bewail their own sins and those of others ; who lead a penitential life, and suffer, for the love of God, all temporal afflictions. [5] By those that *hunger and thirst after justice* are meant, such as ardently aspire after, and take all possible means to attain, perfection. [6] By the *merciful* Jesus Christ means, those who compassionate and do what lies in their power to assist their neighbours in

(a) Matt. v.

their spiritual and corporal necessities. [7] The *clean of heart* are those whose hearts are disengaged from all affection to sin, and who continually strive to suppress the inordinate emotions of concupiscence. [8] The *peace makers* are such as live at peace in their own interior, with their neighbours, and with God, and endeavour, on all occasions, to promote peace amongst all men. [9] By those that *suffer persecution for justice sake*, we are to understand, such as are ill treated, calumniated and despised, because they support truth and justice, and are guided in all their words and actions by the line of duty.

II. [10] The conclusion of all that has been said is, that eternal life, or the everlasting sight and enjoyment of God, is the end for which man was made, and the end which he should have in view in all his thoughts, words, and deeds. It is to obtain this that he must believe all those truths which Jesus Christ has delivered; and often consider with gratitude what he has done and suffered, to conduct him to it. It is for the same end that he must avoid evil and do good; that he must approach worthily to the sacraments, pray, and practise all the other duties of religion. In a word, the abridgment of christianity, and of the foregoing instructions is, that this earth is but a land of exile; that heaven is the true country towards which we ought to make daily advances; and that, if we do so, we shall be eternally happy, and by neglecting it, we shall render ourselves eternally miserable.

END OF PART THE SECOND.

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UPON

PART THE FIRST.

**.* The solution of each of the following questions will be found by a reference to the corresponding chapter, paragraph, and figure of the preceding treatise.*

INTRODUCTION.

I. [1] What is meant by religion?

II. [2] Why is religion necessary?

III. [3] How many kinds of religion are there?

[4] What is natural religion?—[5] What is revealed religion?

IV. [6] What is meant by the *old law*?—[7] What is the *new law*?

V. [8] Are good works as well as faith necessary for salvation?

PART THE FIRST.

Chapter I.

I. [1] How many Gods are there?—[2] What do we know concerning the nature and properties of God?

II. [3] How many persons are there in God, and what are they called?—[4] What name is given to this mystery?—[5] From whom do the persons in God proceed?—[6] Is any one of these persons greater than the others?

Chapter II.

I. [1] What are the angels?—[2] What is meant by our guardian angels?—[3] What are the devils, and what power have they over mankind?

II. [4] Who created the world and all things in it?—[5] Which is the noblest of all God's works upon earth?—[6] Is man possessed of a soul as well a body?—[7] What are the powers of his soul?—[8] Where did God place our first parents?—[9] Upon what was their happiness to depend?—[10] Were they obedient to the command of their creator?—[11] What was the punishment of their disobedience?

III. [12] Did the disobedience of Adam and Eve involve all mankind in sin?—[13] What is that sin called?—[14] What are the consequences of original sin as to our bodies?—[15] What are the consequences of it as to our souls?

Chapter III.

I. [1] Did God promise to our first parents that he would send a redeemer?—[2] What time elapsed before the redeemer came?—[3] Could any one go to heaven before his coming?—[4] Whither did the souls of the just go before his coming?—[5] What was the conduct of the greater part of mankind during that time?—[6] How did God punish the wickedness of mankind?—[7] Had his chastisements a good effect?—[8] How did God punish them a second time?—[9] Who was Abraham, and who were the Israelites or Jews?—[10] What favours did the Almighty bestow upon them.

II. [11] Who was the redeemer whom God had promised from the beginning of the world?—[12] How did he come?—[13] What was he called, and what does his name signify?—[14] Was he both God and man?

Chapter IV.

I. [1] How did our redeemer spend his life?—[2] What were his twelve apostles, and what were they commissioned by him to do?

II. [3] Who is the invisible head of the church of Christ?—[4] Is this church to last until the end of the world?—[5] Who is the visible head of the church?

III. [6] Is it necessary to be members of the church of Christ to obtain salvation?—[7] Has this church marks whereby it may be discovered?—[8] What are those marks?

1. [1]. What power did Christ give to the bishops of his church in order to preserve union amongst his followers?

TII. [4] Is it lawful to venerate the relics and pictures of the saints, the image of our crucified saviour, and the like?—**[5]** In what manner are we to venerate them?

I. [1] Can we obtain salvation without the grace of God?—[2] How has this grace been purchased for us?—[3] Does God grant sufficient grace to each one, whereby, if he duly correspond with it, he may be saved?

Q. [4] Did God establish any outward ceremonies to be the instruments for conveying grace to our souls?—[5] What are those ceremonies called?—[6] What is a sacrament?—[7] Do all the sacraments produce the same effect?—[8] Who are the ministers of the sacraments?—[9] How many sacraments are there?—[10] Are they all necessary for salvation?

I. [1] What is the ceremony of baptism?—[2] What are the words which must accompany the cere-

mony?—[3] Who is the proper or ordinary minister of baptism?—[4] Can any other person baptize in ~~case of necessity?~~—[5] Is it proper for parents to baptize their own children in case of danger?—[6] What effect does baptism produce?—[7] Is baptism necessary for salvation?

II. [8] What is the ceremony of confirmation?—[9] What words are used together with the ceremony?—[10] Who is the minister of this sacrament?—[11] What effect does it produce?—[12] Is it necessary for salvation?—[13] What sin would it be for a person to neglect to receive confirmation when he might?

III [14] Why can baptism and confirmation be received only once?

Chapter VIII.

I. [1] What constitutes the sacrament of penance?—[2] What is the sacred ceremony of penance?—[3] What are the words used by the minister of God in giving absolution?—[4] Who is the minister of this sacrament?—[5] Is contrition in all cases absolutely necessary?—[6] Is confession always necessary?—[7] Is satisfaction necessary?

II. [8] What is *contrition*?—[9] What are the qualities of true contrition?

III. [10] What is *confession*?—[11] Why is the confession of sin necessary?—[12] What is requisite to make confession entire?—[13] What would be the consequence of leaving out a mortal sin in con

‘fession?—[14] What if a mortal sin be omitted *through forgetfulness*?—[15] What if it be omitted *through wilful ignorance or gross negligence*?—[16] What sort of power has Christ given to his ministers in the sacrament of penance, and how are they to exercise it?—[17] When is it their duty to refuse absolution?

IV. [18] In what does *satisfaction* consist?—[19] Is the performance of the penance enjoined in confession of strict obligation?

V. [20] What is an *indulgence*?—[21] How many kinds of indulgences are there?—[22] What is a *plenary* indulgence?—[23] What is an indulgence of a *certain number of years or days*?—[24] What is a *jubilee*?—[25] Can indulgences be gained without the performance of the prescribed conditions?—[26] Whence arises the efficacy of indulgences?—[27] Do indulgences exempt sinners from the obligation of doing penance for their sins?—[28] What is the design of the church in granting them?

Chapter IX.

I. [1] What is the *holy eucharist*?—[2] What is the precise faith of the catholic church concerning it?—[3] Is Jesus Christ received *whole and entire* under the form either of bread or of wine?—[4] What is the outward ceremony of the holy eucharist?—[5] Who is the minister of it?—[6] What is the grace which it gives?—[7] What crime would it be to receive the blessed sacrament in the state of mortal sin?—[8] Is the receiving

of the holy eucharist necessary for salvation?—
 [9] Why is the holy sacrament preserved in our
 tabernacles?—[10] What is the ceremony of be-
 nediction?

II. [11] What is the holy eucharist besides a
 sacrament?—[12] What is meant by a *sacrifice*?
 —[13] Were sacrifices offered before the coming
 of Jesus Christ?—[14] How many sorts of sacri-
 fice were offered in the old law?—[15] For
 what intentions were they offered?—[16] What
 made those sacrifices pleasing to God?—[17]
 When did they cease to be acceptable to God?—
 [18] Did the Almighty foretell in the old law that
 he would establish a sacrifice in the new?—[19]
 When was that prediction fulfilled?—[20] What
 do we call the sacrifice of the new law?—[21]
 What is the mass?—[22] Is the mass a distinct
 sacrifice from that of the cross?—[23] Why was
 it instituted?—[24] In what does the essential
 part of the sacrifice of the mass consist?—[25]
 Are all the prayers and ceremonies of the mass
 necessary parts of the sacrifice?—[26] What is
 the meaning of the ceremonies of the mass?—[27]
 Whom does the priest represent?—[28] What do
 the vestments of the priest represent?—[29] Of
 what is the altar a representation?—[30] What is
 the meaning of the lighted candles upon the altar?
 —[31] Why is a bell rung at different parts of the
 mass?—[32] Why is the mass said in Latin?—
 [33] Is not the use of the Latin language attended
 with inconvenience to the faithful?

Chapter X:

I. [1] What is *extreme unction*?—[2] What is the outward ceremony of this sacrament?—[3] What are its effects?—[4] Who is the proper minister of it?—[5] Is it necessary for salvation?—[6] What are the grounds of the catholic doctrine relating to the sacrament of extreme unction?

Chapter XI.

I. [1] What is *holy orders*?—[2] What is the outward ceremony of it?—[3] Who is the minister of it?—[4] What are its effects?—[5] How many different orders are there, and which are they?—[6] Into how many classes is the priesthood divided?—[7] What is the power and grace which priests receive by ordination?—[8] What power do bishops receive by their consecration?—[9] Is the power of bishops of divine institution?—[10] In what respect is the pope superior to other bishops?

Chapter XII.

I. [1] When was the contract of matrimony first instituted?—[2] Is matrimony a sacrament?—[3] What is the outward ceremony of it?—[4] What grace does matrimony give?—[5] Can the bond of matrimony be dissolved?—[6] What [11]—

Chapter XIII.

[1] Who betrayed Jesus Christ into the hands of his enemies?—[2] Who were the men that

sought his death?—[3] Who passed the sentence of death upon him?—[4] What death did he die?—[5] What became of his body after death?—[6] Whither did his soul go?

II. [7] When did Jesus Christ arise again from the dead?—[8] How long did he remain upon earth after his resurrection?—[9] How did he ascend into heaven?

Chapter XIV.

I. [1] For what purpose did our saviour, before his ascension, promise to send down the Holy Ghost upon his apostles?—[2] How did they prepare themselves for his coming?—[3] On what day did the Holy Ghost come down upon them?—[4] In what manner did he descend upon them?—[5] Were his gifts and graces to be confined to themselves alone, or, were they to continue always in his church?—[6] What are the ordinary gifts of the Holy Ghost?—[7] What are his extraordinary gifts, and what is there to be remarked concerning them?

II. [8] What did the apostles do as soon as they had received the Holy Ghost?—[9] What was the effect of St. Peter's first sermon?—[10] Did the generality of the Jews remain incredulous?—[11] What was the punishment of their incredulity?—[12] Whither did the apostles direct their labours, when they were rejected by the Jews?—[13] Who were the Samaritans?—[14] What effect had the tidings of the gospel upon them?—[15] To whom was the gospel next

announced?—[16] Who was St. Paul?—[17] What was the fruit which sprung from the preaching of the apostles?—[18] How did they end their lives?

III. [19] How long is it since the foundation of the christian church?—[20] For what length of time did it suffer persecution?—[21] By what means did God give peace to his church?—[22] How was the tranquillity of the church afterwards disturbed?—[23] What has been the condition of the true believers from that time until the present?—[24] What are the designs of the Almighty in permitting his church to sustain combats and persecution?

Chapter XV.

I. [1] Whither is the spiritual kingdom of Christs' church upon earth intended to bring its followers hereafter?—[2] What is necessary before that happiness can be attained?—[3] What is death?

II. [4] Whither does the soul of each one go as soon as it leaves the body?—[5] Of what things will it be obliged to render an account?—[6] What is the rule, whereby it will be tried?

III. [7] What happens to the soul after the particular judgment?—[8] What souls go to heaven?—[9] What souls are sent to purgatory?—[10] What are condemned to hell?

Chapter XVI.

1. [1] Is this world to have an end?—[2] When will the end of the world come?

II. [3] What will Anti-christ be, and what do the scriptures foretell concerning him?

III. [4] What has been foretold respecting the coming of the patriarch Enoch and the prophet Elias?

Chapter XVII.

I. [1] Will the bodies of all the dead arise again and be united to their souls?—[2] In what state, will the bodies of the just arise?—[3] What, will be the condition of the bodies of the wicked?

II. [4] What will be the condition of all nature on the day decreed for the general judgment?—[5] Who will be the judge and how will he make his appearance?—[6] What will he say to the just?—[7] What will be the sentence of the wicked, and what will immediately follow these two sentences?

Chapter XVIII.

I. [1] What do we know concerning the happiness of heaven?—[2] Will there be different degrees of glory and happiness in heaven?

II. [3] What will be the principle torment of the damned in hell?—[4] Will all suffer alike in hell?—What will be the state of infants that die without baptism?

QUESTIONS ON PART THE SECOND.

Chapter I.

I. [1] What must we do to obtain eternal happiness?—[2] To how many heads may the practical duties of a christian be reduced?—[3] What is meant by *sin*?

II. [4] How many kinds of sin are there?—[5] —What is *original sin*?—[6] What is *actual sin*?—[7] What is *mortal sin*?—[8] What are its effects?—[9] What is *venial sin*?—[10] Why is venial sin so called?—[11] What are the effects of venial sin?—[12] Are souls that die under the guilt of venial sin excluded from heaven?—[13] What is a *sin of omission*?—[14] What is a *sin of commission*?—[15] What are understood by *spiritual sins*?—[16] What are *carnal sins*?—[17] What is meant by *sins of ignorance*?—[18] What are *sins of frailty*?—[19] What are *sins of malice*?

Chapter II.

I. [1] Which are the seven *capital sins*?—[2] What is *pride*?—[3] What are the sins that spring from pride?—[4] What is the opposite virtue to pride, and in what does it consist?—[5] What is *covetousness*?—[6] What are the signs and effects of a covetuous heart?—[7] What is the opposite virtue to covetousness, and in what does it consist?

—[8] What else should the covetuous man do to conquer his passion?—[9] What is *lust*?—[10] Are all sins of lust mortal?—[11] What are the general causes of impurity?—[12] What are its consequences?—[13] What is the opposite virtue to lust, in what does it consist, and what precautions are necessary to overcome impurity?—[14] What is *anger*?—[15] When are anger and passion mortal sins?—[16] What are the effects of anger?—[17] What is the opposite virtue to anger, and in what does it consist?—[18] What is *gluttony*?—[19] What are the consequences of it?—[20] What is the opposite virtue to gluttony, and in what does it consist?—[21] What is *envy*?—[22] From what does envy generally proceed?—[23] How is it to be overcome?—[24] What is sloth?—[25] What are the effects of this vice?—[26] What is the opposite virtue to sloth, and in what does it consist?

Chapter III.

I. [1] How many kinds of virtues are there?—[2] Which are the theological virtues?—[3] Why are they called theological?—[4] What is *faith*?—[5] What are those articles of faith, which all christians are particularly bound to know and believe?—[6] What are the sins against faith?—[7] What is *hope*?—[8] Who are guilty of presumption?—[9] Who are guilty of despair?—[10] What is *charity*?—[11] How are we bound to love God?—[12] In what does the fulfilment of this duty consist?—[13] Are we obliged to love ourselves?—[14] In what does the love of ourselves consist?—[15] Are we obliged to love our

neighbours?—[16] How are we to love them?—
 [17] What is to be said of charity to the poor?—
 [18] How are we to love our enemies?—[19] Does
 the precept of loving our enemies make it sinful to
 seek legal redress for injuries, and what is to be ob-
 served respecting this?

II. [20] Which are the four cardinal virtues, and
 why are they so called?—[21] What is *prudence*?
 —[22] What is *justice*?—[23] What is *fortitude*?
 —[24] What is *temperance*?

Chapter IV.

I. [1] Are we bound to keep the ten command-
 ments?—[2] Who gave the ten commandments?—
 [3] Which are they?

Chapter V.

I. [1] Are all christians obliged to obey the pastors
 of the church in spiritual matters?

II. [2] Which is the first precept of the church?
 —[3] Why are we commanded to keep certain days
 holy?—[4] Which are the days at present appointed
 to be kept holy?—[5] How are these days to be
 sanctified?—[6] What should those do who are
 obliged to work on holidays?

III. [7] Which is the second precept of the
 church?—[8] What sin would it be to omit hearing
 mass on sundays or holidays without necessity?—
 [9] What must those do who are lawfully hindered
 from hearing mass?

IV. [10] Which is the third precept of the church?

V. [11] Which is the fourth precept of the church?—[12] Does the church consider it sufficient for her children to communicate once a year?

VI. [13] Which is the fifth precept of the church?—[14] What is abstinence?—[15] What is fasting?—[16] Is any thing more than one full meal allowed on fasting days?—[17] What kinds of food are forbidden for the morning and evening collation on days of fasting?—[18] Which are the present days of abstinence?

VII. [19] Which is the sixth precept of the church?

Chapter VI.

I. [1] What is the duty of parents towards their children as soon as they are born?

II. [2] Can a lay person baptize a child in danger of death?—[3] Is it proper for a father or mother to baptize their own child?—[4] How is baptism given?—[5] What must be observed when a child recovers which has been privately baptized?

III. [6] What are the qualities requisite in god-fathers and godmothers?—[7] Can parents stand as sponsors for their own children?—[8] Between whom is spiritual affinity contracted by baptism?—[9] What is the consequence of this affinity?—[10] What is the duty of sponsors?

IV. [11] Can a person be baptized more than once?—[12] Why are converts to the catholic faith *re-baptized conditionally*?—[13] What dispositions are requisite in grown up persons for receiving baptism?

Chapter VII.

I. [1] What sin would it be to neglect the opportunity of receiving the sacrament of confirmation?—[2] What dispositions are necessary for receiving it?—[3] How ought persons to prepare themselves for it?—[4] What sin would it be to attempt to receive confirmation more than once?

Chapter VIII.

I. [1] What are the things that christians must know respecting the practical part of the sacrament of penance?

II. [2] How is the duty of a sinner before confession expressed in *three words*?—[3] Why is it necessary to begin the preparation for confession by *prayer*?—[4] What prayers should be said for this purpose?—[5] What is the next duty of the sinner after having implored the light and assistance of heaven?—[6] Why is the examination of conscience necessary?—[7] To what must the sinner pay particular attention in the examination of his conscience?—[8] What method must he follow in order to find out all his sins?—[9] What must he examine *under the first commandment*?—[10] What is the sin of *sacrilege*?—[11] What must he examine *under the second commandment*?—[12] What is a *vow*, and in what does it differ from a *resolution*?—[13] What precautions are necessary to be observed respecting the making of vows?—[14] What must a person do, who wishes to be dispensed with from a vow?—[15] What is *blasphemy*?—[16] What is *cursing*?—[17]

How many ways are there of cursing?—[18] What is *swearing*, and how is it usually committed?—[19] Is it ever lawful to *take an oath*?—[20] Before whom must it be taken?—[21] What is meant by *simply taking in vain the name of God*?—[22] What must the sinner examine *under the third commandment*?—[23] What must *children* examine *under the fourth commandment*?—[24] What must *parents* examine?—[25] What must *husbands* and *wives* examine?—[26] What must *masters* and *mistresses* examine?—[27] What must *servants* examine?—[28] What must the sinner examine *under the fifth commandment*?—[29] What must he examine *under the sixth and ninth commandments*?—[30] Have married persons any thing to examine under these commandments?—[31] What is *fornication*?—[32] What is *incest*?—[33] What is *adultery*?—[34] What else must the penitent observe on this head?—[35] What must he examine *under the seventh and tenth commandments*?—[36] What is a person bound to do who has wronged another?—[37] What must he do, if it be not in his power to make restitution?—[38] What is the consequence of a person's neglecting to restore back what he owes?—[39] What is to be observed respecting an accomplice in theft?—[40] What must the sinner examine *under the eighth commandment*?—[41] What is *calumny*?—[42] What is *detraction*?—[43] Can *detraction* be committed in any other way?—[44] What sin is it to reveal the secret mortal sin of another person?—[45] What is *back-biting*?—[46] What is *rash judgment*?—[47] What must the sinner examine *under the precepts of the church*?

—[48] What must he examine *under the capital sins*?—[49] How many and what are the ways of being the occasion of anothers' sin?—[50] What time and diligence are necessary in the examination of conscience?—[51] How must those who have long lived in frequent habits of sin find out the number of their sins?—[52] What is the third and most material part of the preparation for confession?—[53] How must those who can read excite themselves to sorrow for their sins?—[54] What must those do who cannot read?—[55] What is the best and most perfect reason to be sorry for sin?—[56] When may a person consider himself ready to go to confession?

III. [57] What form must the penitent observe when he goes to confession?—[58] In what order must he make his confession?—[59] How must he conclude?—[60] What is the duty of the confessor towards a penitent whom he believes to be in good dispositions?—[61] What is his duty when he has good grounds to judge that the sinner is not well disposed?

IV. [62] What must the penitent do as soon as he has left the confessional?—[63] What must he observe respecting his penance?—[64] What if he has any restitution to make?—[65] How must the sinner act, who has been refused absolution?—[66] What must he do, who recollects a *mortal sin* after confession?—[67] What must a person do, who calls to mind a *mortal sin* between his confession and the time of communion?—[68] If the sin be only *venial*, what is to be done?—[69] What must a person be careful to do, who confesses a sin which had been forgotten in a former confession?

V. [70] Give an example of a perfect confession ?
 —[71] Give an example of an imperfect confession ?
 —[72] In what is such a confession imperfect ?—
 [73] What is it advisable for a christian to do, who leads a regular life and, in examining his conscience, can recollect none but *venial sins* ?—[74] Why is this advice given ?—[75] In what cases is confession null and sacrilegious ?—[76] How is a sacrilegious confession to be repaired ?—[77] What is to be done by those who have gone to confession without a true sorrow for their sins ?—[78] For whom is a general confession advisable ?—[79] To whom may it be dangerous and improper ?—[80] By what must a christian be guided in this respect ?—[81] In what terms must a penitent make his confession ?—[82] Is it ever lawful to reveal in confession the sin of another person ?—[83] What is the nature of the secrecy of confession with regard to the *confessor* ?—[84] What secrecy is binding upon the *penitent*, and what is to be said of those who tell others their penances and the advice given them by their confessors ?

Chapter IX.

I. [1] What are the practical duties which christians must know relative to the blessed eucharist ?

II. [2] What is the first thing a person must do, who designs to communicate ?—[3] What are the improper intentions, which it is to be feared too many have in going to communion ?—[4] What is to be said of those, who communicate through vanity ?—[5] What is the consequence of doing it

merely through custom, or for fear of being noticed or to comply with the wish of a superior?—[6] What are the motives for going to communion *with reference to God*?—[7] What are the motives *with reference to ourselves*?—[8] Is it good to offer up one's communion in behalf of others?—[9] What are the dispositions requisite by way of preparation for communion?—[10] What is the disposition of the *body*?—[11] What is the intention of this disposition?—[12] What sin would it be to receive after having broken one's fast?—[13] Is there any exception to this law of fasting?—[14] Is it proper to wash out the mouth before communion?—[15] What is comprised under the disposition of the *soul*?—[16] In what does the *distant* preparation consist?—[17] What must the christian do before communion, who is conscious of mortal sin?—[18] Is it advisable for those who have been living in habits of sin to communicate immediately after confession?—[19] May a confessor forbid a person, whom he has absolved, to approach immediately to communion?—[20] Is it necessary to lay aside the *affection even to venial sin* before receiving?—[21] Who are they that may be said to have an affection to venial sin?—[22] What is the consequence of receiving in mortal sin?—[23] What is the consequence of receiving with an affection to venial sin only?—[24] In what does the *immediate* preparation for communion consist?—[25] How should such as can read prepare themselves?—[26] What must those do, who cannot read?

III. [27] At what time must those who are going to communicate approach to the altar rails?

—[28] What must they do whilst the clerk is saying the *confiteor*?—[29] How must they receive the *general absolution*?—[30] What must be their devotion, whilst the priest is saying, *Domine non sum dignus, &c.*?—[31] How must they hold the towel?—[32] What is the use of the towel?—[33] How must they do, as it comes to their respective turns to receive?—[34] What must be their devotion at the time of receiving?—[35] How must they act when they have received the blessed sacrament upon their tongues?—[36] How long should persons refrain from spitting after communion?

IV. [37] What should a christian think of the moments which follow a worthy communion?—[38] What length of time ought to be spent in devotions after communion?—[39] What devotion must those who can read practise?—[40] What must be done by such as cannot read?—[41] How should the day of communion be spent?—[42] What are the blessings which attend a worthy communion?—[43] What are the effects of an unworthy communion?

V. [44] What is the wish of the church respecting frequent communion?—[45] Is frequent communion equally to be recommended to all?—[46] What dispositions are requisite in order to communicate once a month, or at the plenary indulgences?—[47] What dispositions are requisite for communicating once a week or oftener?—[48] What is to be said respecting such as live in the habit of any mortal sin?

Chapter X.

1. [1] How should those who can read hear mass?—[2] Whence arises the difficulty of teaching such as cannot read to hear mass?—[3] What is the first step to be taken for this purpose?—[4] What is a sacrifice?—[5] For what purpose was the mass instituted?—[6] What is the mass?.. [7] In what manner is Jesus Christ offered in the mass?—[8] To whom does it belong to offer this sacrifice?—[9] What is the duty of the people who are present?—[10] What are the intentions for which the mass is offered?—[11] Is it easy for such as understand the nature of the mass to assist at it with profit, although they cannot read?—[12] What must they do at the beginning of mass?—[13] Into how many parts must they divide it?—[14] Which are those parts?—[15] What must they do during the first part, that is, from the beginning to the gospel?—[16] What must they do during the second part, that is, from the gospel to the consecration?—[17] What must be their devotion during the consecration and the elevation?—[18] What must they do during the third part, that is, from after the elevation to the priest's communion?—[19] What should be their devotion whilst the priest is communicating?—[20] What must they do during the fourth part, that is, from after the communion to the end?—[21] Should there be any persons so dull as not to be able to acquire this method of hearing mass, what must they be taught to do ?

II. [22] What should be the devotion of christians on entering a chapel, where the blessed sacrament is preserved?—[23] Is it a commendable practice, frequently to visit Jesus Christ in the blessed sacrament?—[24] What must be the devotion of christians on those occasions?—[25] What must be the devotion of those, who assist at *benediction*?

Chapter XI.

I. [1] What is the duty of sick persons?—[2] To what do those expose themselves who neglect to settle their worldly affairs?—[3] To what do those sinners expose themselves, who under sickness defer their return to God?—[4] What is to be thought of such as put off their conversion to the last extremity?—[5] Is it the duty of the friends of sick persons to warn them of their danger?—[6] What is the first thing that a person should do under sickness?—[7] What should they do next?—[8] What is the office of a pastor towards those of his flock who are dangerously ill?

II. [9] For what purposes was *extreme unction* instituted?—[10] How soon should it be received?—[11] How should persons dispose themselves to receive this sacrament?—[12] What should be their devotion whilst receiving it?

III. [13] What other spiritual helps remain to be administered in the last extremity of sickness?—[14] How must persons dispose themselves to receive them?—[15] What should be the devotion and occupation of the sick after they have received the rites of the church?—[16] What should those

who attend the sick be careful to do for them?—
[17] What must they do for them, when they are in
their agony?

Chapter XII.

I. [1] What are the three things that should be generally known respecting the sacrament of *holy orders*?—[2] What persons may believe themselves called by Almighty God to the priesthood?—[3] What persons may safely conclude that they have no such vocation?—[4] What would be the consequence of taking holy orders without a true call from God?

II. [5] What is meant by the religious state?—[6] Would it be proper to embrace this state without being called to it by the Almighty?—[7] What does the church require before a person can be allowed to embrace a religious state?—[8] What are the vows usually taken by religious?—[9] What is the vow of *poverty*?—[10] What is the vow of *chastity*?—[11] What is the vow of *obedience*?—[12] Can a person return to the world, who has taken these vows?—[13] What is to be said of those parents who either force their children, or will not allow them, to embrace a religious state?

Chapter XIII.

I. [1] Why was the natural contract of matrimony raised to the dignity of a sacrament?—[2] What precautions are necessary on the part of such as intend to marry, in order to receive the grace annexed to the sacrament?—[3] What is the con-

duct of the generality of people before marriage?—[4] What are the things proper to be known concerning matrimony?

II. [5] Upon what are the impediments of marriage founded?—[6] How many kinds of impediments are there?—[7] Which are the impediments that only render it sinful to marry, but do not annul the contract when made?—[8] Which are the impediments that render marriage null and void in the sight of God and his church, even when the contract has been made?—[9] Cannot persons on any account live together after they have become acquainted with an impediment which rendered their marriage null?—[10] Has the church the power of dispensing with any of these impediments?—[11] Are all obliged to submit to her judgment respecting them?—[12] What must those do who find out that they were married under an impediment that made the contract null?—[13] What is the spirit of the church respecting the granting of dispensations to marry?—[14] What is to be said of the conduct of those who pay their addresses to, or receive the addresses of, persons whom they are prohibited to marry?—[15] What is the duty of parents towards their children in this respect?

III. [16] Is it necessary for those who design to marry to implore the divine assistance in their choice?—[17] Are children obliged to consult their parents before marriage?—[18] What intentions should christians have in marrying?—[19] What qualities ought they chiefly to look for in a husband or wife?—[20] What is to be said respecting marriages between catholics and persons.

of other religious persuasions?—[21] Can a catholic marry one of another religion without a promise that their children shall be educated in the catholic faith?—[22] What is to be said of indecent familiarities between persons who keep company with the view of marriage?—[23] Is it necessary for those who are in mortal sin to go to the sacrament of penance before they are married?—[24] What would be the consequence of receiving matrimony in mortal sin?

IV. [25] Why is it necessary for catholics to be married by a minister of the established church?—[26] Is it requisite that they should be *first* married by a priest?—[27] What would be the consequence of going first to the protestant church?—[28] How is the day of marriage to be spent?

V. [29] What sort of purity is required of married persons?—[30] To what does the debt of marriage bind them?—[31] What is the duty of husbands towards their wives?—[32] Are they bound to maintain their authority in their families?—[33] What is the duty of wives towards their husbands?—[34] How ought married persons to act under the trials and crosses attached to their state?—[35] What are the duties of parents towards their children as soon as they are born?—[36] What must they do for them during the years of infancy?—[37] How must they behave towards them as they grow older?

VI. [38] What is to be said of the ceremony of churching women after child-birth?—[39] What is the object of it?—[40] In what disposition ought it to be performed?—[41] Are pastors justified in

refusing to church those women who neglect their religious duties?—[42] Can they church a woman who is not lawfully married?

Chapter XIV.

I. [1] What is prayer?—[2] How many kinds of prayer are there?—[3] What is mental prayer?—[4] What is vocal prayer?

II. [5] Why are all christians obliged to pray?—[6] What is meant by the command of Jesus Christ to *pray always*?

III. [7] What are the necessary conditions of prayer?—[8] Why must we pray in the *name of Jesus Christ*?—[9] Is it in the name of *Jesus* that we pray, when we invoke the intercession of the saints?—[10] Why must we pray with *humility*?—[11] Why must we pray with *attention*?—[12] What is meant by distractions that are *wilful in themselves*?—[13] What is meant by distractions that are *wilful in their cause*?—[14] What is to be thought of prayers that are said with wilful distraction?—[15] What is to be thought of those distractions which arise from human infirmity?—[16] What must we do to preserve our minds from distractions in prayer?—[17] Why must we pray with *confidence*?—[18] Why must we pray with *perseverance*?

IV. [19] What are the *times* when the duty of prayer is particularly binding?—[20] What are the *occasions* on which we are in an especial manner bound to pray?—[21] Are morning and evening prayers necessary?—[22] What *morning prayers*

should be said by the poor who are obliged to labour?—[23] What should be their *evening exercise*?—[24] What is to be said of the practice of saying the *Angelus* at morning, noon, and night?—[25] What are the objects of this prayer?—[26] Ought christians to say grace before and after meals?

V. [27] What is *meditation*?—[28] Are all christians obliged to meditate?—[29] What time should those who have leisure devote to meditation?—[30] What must those do in this respect whose time is more fully occupied?—[31] On what may the more ignorant persons meditate?

Chapter XV.

I. [1] How is the *sign of the cross* made, and what are the words which accompany it?—[2] Of what does this sign serve to remind us?—[3] Of what do the words serve to remind us?—[4] Why do we make use of this sign before and after our prayers?

II. [5] What are understood by *blessings*?—[6] Whence arises the grace which we receive from the use of things that are blessed?—[7] Would it be superstitious to believe they possess any efficacy independently of God?—[8] What is the difference between the efficacy of those things which are blessed for the administration of the *sacraments*, and those which are blessed for *other pious uses*?

III. [9] What are *confraternities*?—[10] Are they good and pleasing to God?—[11] What is to be said respecting new practices of devotion, and

the publishing of indulgences in favour of the members of a confraternity?—[12] What precautions are to be taken before entering a confraternity?—[13] What motives must persons have on entering such an association?—[14] What advice is to be given to members of confraternities?

Chapter XVI.

I. [1] Which are the eight beatitudes?—[2] Who are the *poor in spirit*?—[3] Who are the *meek*?—[4] Who are the *mourners*?—[5] Who are they that hunger and thirst after *justice*?—[6] Who are meant by the *merciful*?—[7] Who are the *clean of heart*?—[8] Who are the *peace-makers*?—[9] Who are they that *suffer persecution* for justice sake?

II. [10] What is the conclusion to be drawn from the foregoing instructions?

FINIS.

ERRATA.

In Page 79, line 10, for figure [2] read [9]—and for [10] 3rdly, read [11] 4thly.—In page 129, line 31, for thirteen, read fourteen.

CONTENTS.

INTRODUCTION.

| | Page |
|--|------|
| I. Religion.—II. Its necessity.—III. Natural and revealed religion.—IV. Old and new law.—V. Necessity of faith and good works .. | 9 |



PART THE FIRST.

| | |
|---|----|
| CHAP. I.—SECT. I. Unity of God.—II. Trinity | 13 |
| CHAP. II.—SECT. I. Creation and fall of the angels. —II. Creation and fall of man.—III. Original sin. | 14 |
| CHAP. III.—SECT. I. The promise of a redeemer, and state of the world before his coming.—II. The coming of our redeemer and his divine and human nature | 16 |
| CHAP. IV.—SECT. I. Foundation of the christian religion.—II. Invisible and visible head of the church.—III. Marks of the true church .. | 18 |
| CHAP. V.—SECT. I. Authority of the pastors of the church.—II. Communion of saints.—III. Veneration of relics and images | 20 |
| CHAP. VI.—SECT. I. Necessity of divine grace.—II. The sacraments in general | 22 |
| CHAP. VII.—SECT. I. Baptism.—II. Confirmation.—III. Character | 24 |
| CHAP. VIII.—SECT. I. Penance.—II. Contrition.—III. Confession.—IV. Satisfaction.—V. Indulgences | 26 |
| CHAP. IX.—SECT. I. Holy eucharist as a sacrament.—II. Holy eucharist as a sacrifice | 34 |
| CHAP. X.—SECT. I. Extreme unction | 41 |
| CHAP. XI.—SECT. I. Holy orders | 43 |

CONTENTS.

| | |
|--|----|
| CHAP. XII.—SECT. I. Matrimony | 44 |
| CHAP. XIII.—SECT. I. Death of Christ.—II. His resurrection and ascension | 45 |
| CHAP. XIV.—SECT. I. Descent of the Holy Ghost. —II. Preaching of the apostles.—III. State of the church until the present time | 48 |
| CHAP. XV.—SECT. I. Death.—II. Particular judg- ment after death.—III. State of departed souls before the last day | 52 |
| CHAP. XVI.—SECT. 1. The end of the world.—II. Antichrist.—III. Enoch and Elias, and the con- version of the Jews | 53 |
| CHAP. XVII.—SECT. I. General resurrection.—II. last coming of Jesus Christ, and the general judgment | 54 |
| CHAP. XVIII.—SECT. I. The happiness of the elect.—II. The torments of the wicked | 56 |



PART THE SECOND.

| | |
|---|----|
| CHAP. I.—SECT. I. Sin in general.—II. Particular kinds of sin | 59 |
| CHAP. II.—SECT. I. The capital sins, and their op- posite virtues and remedies | 62 |
| CHAP. III.—SECT. I. The theological virtues.—II. The moral virtues | 65 |
| CHAP. IV.—SECT. I. The ten commandments | 68 |
| CHAP. V.—SECT. I. Precepts of the church.—II. Holidays.—III. Hearing mass on sundays.—IV. Annual confession.—V. Easter communion.—VI. Abstinence and fasting.—VII. Prohibition, to mar- ry at certain times | 70 |
| CHAP. VI.—SECT. I. Baptism, the duty of parents. —II. Infants in danger of death.—III. Godfathers and godmothers.—VI. Conditional baptism | 74 |
| CHAP. VII.—SECT. I. Confirmation | 76 |
| CHAP. VIII.—SECT. I. Penance.—II. What is to be done before confession.—III. What is to be done at confession.—IV. What after confession.—V. Important observations | 77 |

CONTENTS.

| | |
|---|-----|
| CHAP. IX.—SECT. I. Holy eucharist.—II. Preparation for communion.—III. How to receive communion.—IV. Devotion after communion.—V. Frequent communion | 99 |
| CHAP. X. SECT. I. Hearing mass.—II. Visits to the blessed sacrament and benediction | 108 |
| CHAP. XI.—SECT. I. Sickness.—II. Extreme unction.—III. Last benediction | 112 |
| CHAP. XII.—SECT. I. Holy orders.—II. Religious state | 116 |
| CHAP. XIII. SECT. I. Matrimony.—II. Impediments of marriage.—III. Manner of preparing to enter that state.—IV. What is to be done on entering it.—V. Obligations of married persons.—VI. Churching of women after child-birth | 118 |
| CHAP. XIV.—SECT. I. Prayer, mental and vocal. II. Its necessity.—III. Conditions of prayer.—IV. Time of prayer.—V. What prayers are to be said.—VI. Meditation. | 129 |
| CHAP. XV.—SECT. I. Sign of the cross.—II. Blessings.—III. Confraternities | 135 |
| CHAP. XVI.—SECT. I. Eight beatitudes.—II. Conclusion | 138 |

